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THE AMERICAN NEGRO AND AFRICA.
WHY PROVIDE COLLEGE TRAINING FOR THE NEGRO?

BY REV. J. A. COTTON, PH.D., PRINCIPAL HENDERSON INSTITUTE, HENDERSON, N. C.

THE AMERICAN NEGRO AND AFRICA.
The Responsibility of the American Negro for the Redemption of Africa.

SOME YEARS ago, two missionaries to Africa were trying to select a suitable place for a mission station, in a section of country south of Egypt. They were anxious to find a place where they would come in contact with the greatest number of people. Natives for miles around flocked to see the men whom they believed came from a very favored region across the seas, and enjoyed special gifts from the gods. Some of them were very friendly and well-disposed toward the strangers, and when it was learned that these parties could give them relief from bodily suffering, it was not long before the missionaries made firm friends among them, and were free to start on their chief work—that of winning souls for Christ.

Among those who came, were two chiefs from a neighboring country. They asked the missionaries to go with them to their country. "Beyond those hills" said they, "we have a beautiful country, a fertile country, well watered by rivers. It is a much better country than this. Our tribes want to learn of your God. Will you not come to us? We shall treat you well."

But the missionaries with much regret had to explain to them the best they could, that their duty at present was to stay where they were. Later on, they hoped to send messengers to them.

Such is the great need of this continent, where in some places there is only one missionary to millions of people. Well did David Livingstone say, "May heaven's rich blessing come down on every one, American, English or Turk, who will help to heal this open sore of the world." Africa, the land of promise, where the world is brought face to face with primitive man, the land of mighty rivers, thick forests, wonderful mountains.

Not less wonderful are the people of its forests and numberless villages, who are perishing for the bread of life.

Africa the home of the ancestors of the American Negro offers a broad field for service, and millions of the sons of Ethiopia are stretching forth their hands to those of their race in America appealing for help. "Come over into

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the dark continent and help us'' is the cry.

You, who have thrown off the shackles of slavery, who have emerged from darkness and ignorance into His wonderful light, to you is being pointed out this urgent duty, to consider Africa and her needs.

Slavery, hard and degrading as it was, perhaps was intended by the Lord as a blessing in disguise. Brought here in a savage state, and thrown in contact with people of the dominant race of the world, did more to civilize and Christianize the Negro, and in a shorter time, than years of work in his native home could have accomplished.

In view of this fact, should there not be an impelling motive on the part of the American Negro to do his part in taking the light to the dark land of his fathers?

Every year hundreds of young people of the race graduate from the various institutions, north and south, and the question confronting most of them is, ''Where shall I settle that I might make the best living?'' not ''Where shall I settle that I might do the most good?''

In the little Negro republic of Liberia, there are said to be several families of American Negroes who are doing well financially, and otherwise. A great opportunity is being offered to young ministers, physicians, lawyers, farmers and skilled mechanics. Also young women to teach the black girls of Africa the arts of civilization, and above all God's word. Because Africa was the original home of the Negro, he can better adapt himself to climatic conditions. For the most part, men of other races soon succumb to tropical diseases.

The vast regions of the Congo and the Sudan with their teeming millions of black men and women, who will respond to training if the effort is made, who will accept the Lord Jesus if taught the way, offer to the Christian people of the world a wonderful opportunity to carry out the great commission.

The liquor traffic here, as in other lands, has gone ahead of the gospel, thus making the work of the missionary more difficult, until one alarmed at the destruction by alcohol, was forced to exclaim, ''Unless something is done to stay this iniquitous traffic, these people will soon become extinct.''

This is the situation. American Negroes in spite of unfair treatment sometimes, are enjoying a fair amount of opportunities, and the nations of the world are looking on to see what will be their attitude toward Africa. With opportunities come responsibilities, and one of their responsibilities is to win this dark continent for Christ.

It was about the middle of the nineteenth century, when a man of the Anglo-Saxon race entered this land to pray, to suffer and to die for it. David Livingstone offered himself for Africa, and was the best friend the black man ever had. And time would fail to tell of Gordon, of the Moffats, of another, who is engaged in active service at present, in the person of Dan Crawford.

O for black men with the spirit of a Livingstone, who will blaze a trail in Africa that others might easily follow!

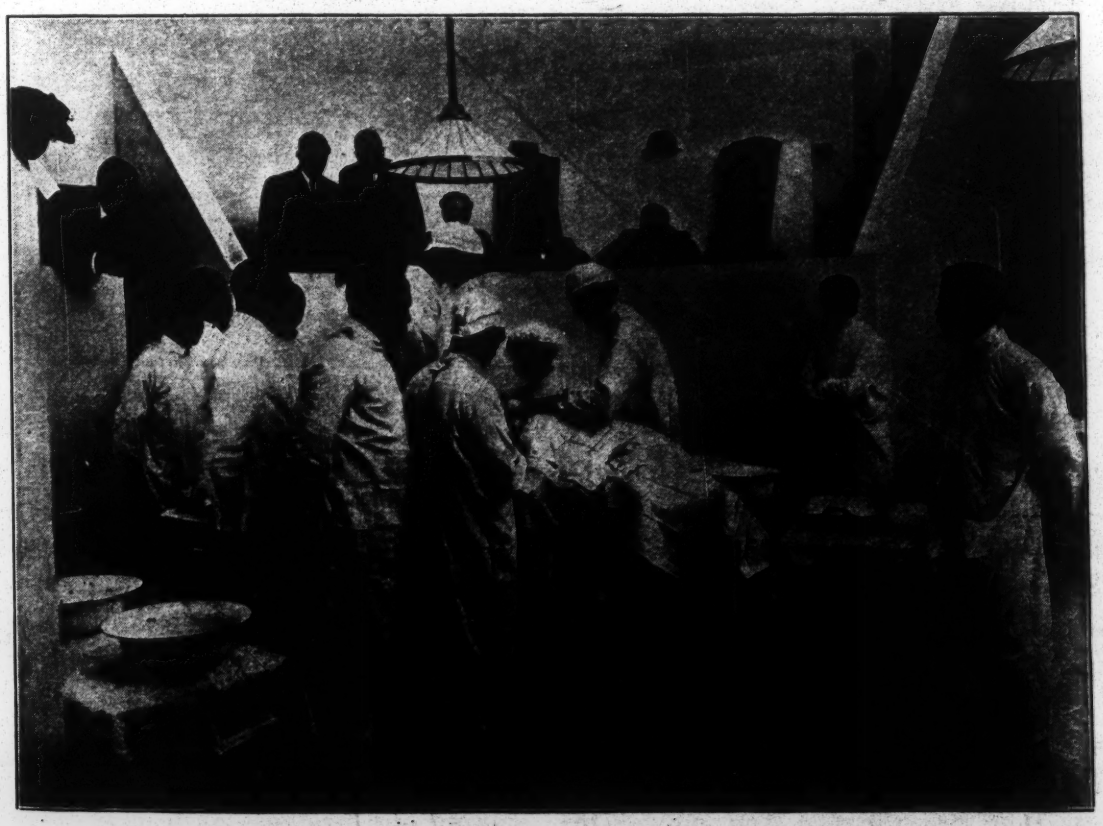
This is an age of materialism, and men are clamoring after the positions in life that will bring them gain. Africa does not offer wealth, does not offer social positions, but she does offer a wealth of affection and gratitude on the part of a benighted people, and the satisfaction before the Father of fulfilling the responsibility toward this land, and making it ready against that time when Jesus shall come to make up His jewels.

WHY PROVIDE COLLEGE TRAINING FOR THE NEGRO?

SOME OF us are sometimes surprised that the question of giving the Negro a college education should come up at all. But we are not surprised when we remember that it is a question in the minds of many people as to what kind of an education should be given him. Why should it be a question? The same kind of an education that is good for the white man is good for a Negro. A prominent white man in North Carolina was asked to give ten reasons why the Negro should be educated. The first reason he gave was, "The Negro is a man." I have been informed that another prominent white man of Virginia said, "The other nine reasons were not necessary as the first one proved the whole matter."

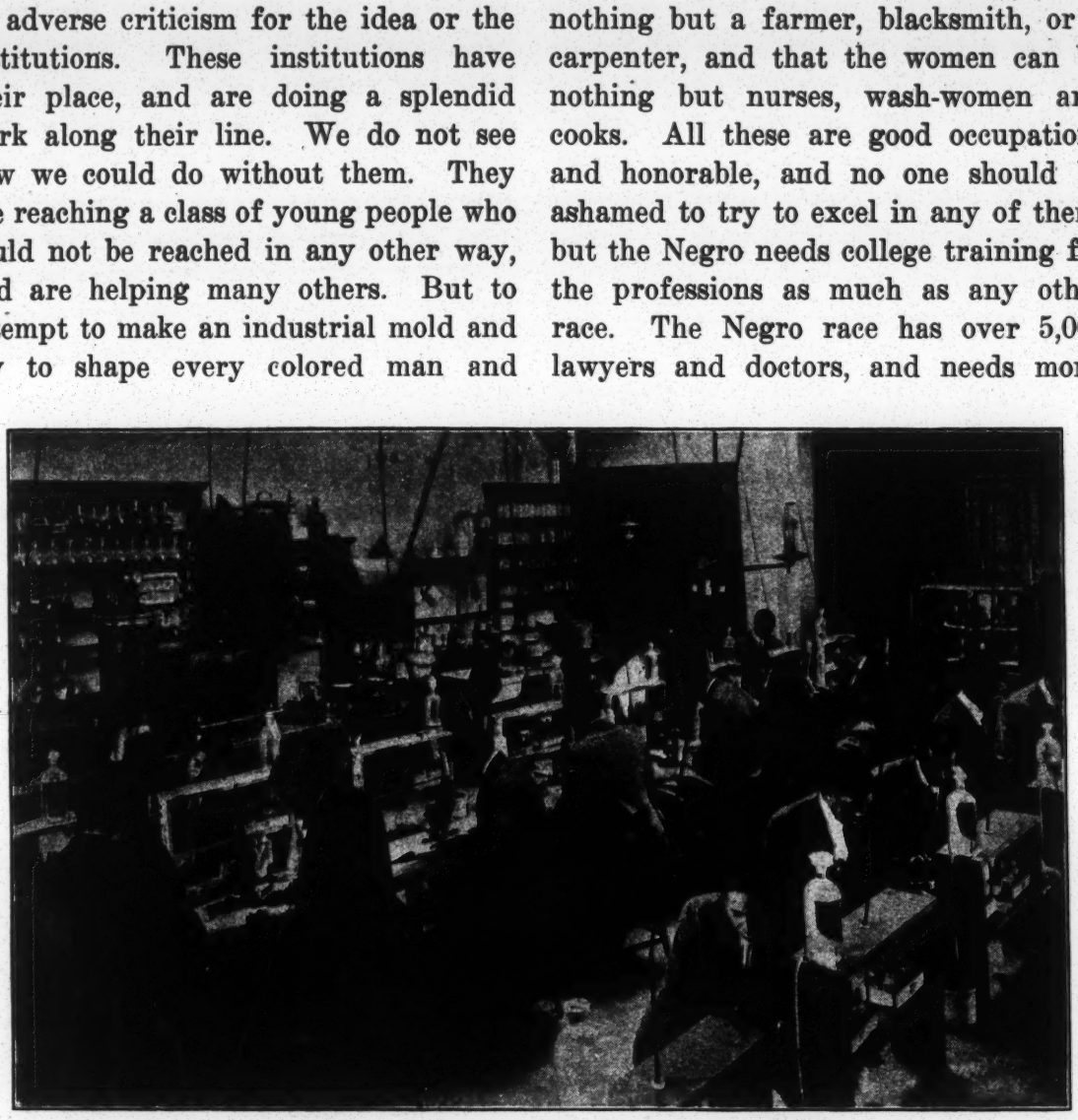
Conditions and circumstances may have something to do with the kind of education that should be stressed. But that could not mean that college training should not be provided for those living under other conditions and circumstances. The fact is, the kind of education one is to secure, as the kind of work one is to do, is to be determined by the individual and not by an entire race. There are some people in all races who are not financially able to secure a college education, some have not the physical strength to confine themselves to extended study, others are not inclined to books and do not care to study. But those who are inclined to books, and whose conditions and circumstances are such that they can take college work, ought to have provision made for them to do so.

The Hampton and Tuskegee "Idea"



LEARNING TO CONQUER THE GERMS THAT MENACE THE HEALTH OF A PEOPLE IN THE UNIVERSITY LABRATORY, HOWARD UNIVERSITY, WASHINGTON, D. C.

of giving every man a trade is the old Jewish idea, and is a good one. We have no adverse criticism for the idea or the institutions. These institutions have their place, and are doing a splendid work along their line. We do not see how we could do without them. They are reaching a class of young people who could not be reached in any other way, and are helping many others. But to attempt to make an industrial mold and try to shape every colored man and woman by it would be as great a mistake as to attempt the same thing for the white people.



CLINICAL TRAINING, HOWARD UNIVERSITY, WASHINGTON, D. C.

Since the "Negro is a man" he has all the ambitions, hopes, desires, and aspirations that other men have. In the bosom of a race held in bondage for 250 years some of the things which go to make up noble manhood, may be slumbering. But when they are touched and moved by these higher ideals of life they are just as keen in the black man's bosom as in the white man's. These high ideals should not be choked or smothered by the false idea that a colored man can be nothing but a farmer, blacksmith, or a carpenter, and that the women can be nothing but nurses, wash-women and cooks. All these are good occupations and honorable, and no one should be ashamed to try to excel in any of them, but the Negro needs college training for the professions as much as any other race. The Negro race has over 5,000 lawyers and doctors, and needs more. The South has thousands of teachers, and the demand is not supplied.

Dr. Thomas Jesse Jones, in his report on Negro Education shows that the annual number of teachers required under present standards for the colored schools of the South is 30,000, and that 6,000 new teachers are needed each year to keep the ranks filled. Yet all the schools making any pretense at teacher-training now graduate only 2,500 students a year. Here is a field, it was pointed out, where the private schools, supported by phil-

anthropists and churches of the South, and by the Negroes themselves, could do an enormous amount of service. As I understand this statement, it applies only to the primary schools and says nothing about the colored teachers needed in the colleges and high schools. I shall not neglect to call attention to the sore lack of college trained ministers for the colored churches. There is no race in America whose ministers have more influence with the people than the ministers of the colored race, and yet no race whose ministers are more ignorant. In some sections of the South the Negro ministers are the legal and medical advisers, as well as the spiritual. Many of them have charge of four and some of them have charge of five congregations, yet their education is very, very limited. In the densely populated sections it is nothing strange to find a Negro preacher with four or five churches having an entire membership of two or three thousand. If there is any class of men in the world who need a college and seminary training, it is the ministers who are to preach a pure gospel to this great mass of human ignorance.

The race needs men to lead it in thought. Men who can write books for the race. Any race or class of people who allow some one else to do their thinking are going to "come out at the little end of the horn." The more ignorant a race is, the more it needs well trained leaders to direct it, in thought and activity. Hence the Negroes need the best trained men that the colleges and universities can give.

Some years ago, there were men who claimed that the Negro could not be educated, that the Negro could not think, yet instance after instance could be cited to show that he not only thinks, but is the equal of any in quickness of retort.

The following is taken from the graduating oration of a Southern white man in North Carolina. It sets forth the truth:

"Negro teachers are poorly paid, their salaries ranging from $30 to $37 per month, while the white teacher's range from $50 to $75 per month. Then, too, the terms of the Negro schools are generally from one to three months shorter than those of the white schools. Moreover, the division of State educational funds is unjust to the Negroes. Last year the State of North Carolina raised approximately $4,000,000 for education. Of this amount the Negroes received only 8%, which was approximately 50% of their pro rata part. Thirty-eight States in the Union provide medical aid through their universities for white students. Not a single state makes any provision whatever for medical aid for Negro students.

"Lastly, we are unjustly discriminating against the Negroes in the matter of the total public school property. In North Carolina the average value of investments in public school property per child of school age, white and black, is $16 for white and $4 for Negroes. Is there any justification for such discrimination against the Negroes?

"For 50 years we have striven to justify this discrimination against the Negroes, first, on the ground that they are not capable of development, and second that development makes them less desirable citizens, but we are now forced to admit that there is no justification for such discrimination. In the few brief years since they were emancipated and turned out into the cold world without shelter or food, they have proved their capabilities and their excellent qualities of citizenship. Why, just thirty years

ago, 70% of the entire Negro population, over ten years of age, were illiterates; but today, only 28% are illiterates. Furthermore, the Negroes have built homes, schools, churches, hospitals, have established banks and life insurance companies, acquired wealth, and today they own $1,000,000,000 worth of property in America. They have made this progress in spite of their original ignorance, their weakness, their dire poverty, and the fiercest competition ever encountered by any people. Yet we are forced to admit that this progress of theirs has not weakened our nation. We shall also have to admit that it has not made them less desirable citizens.

"It has never been found in all the world that a sane and thorough intellectual equipment has been detrimental to moral or industrial efficiency. It is not the educated Negroes that fill our jails and penitentiaries and work in our chain gangs. These places are given over to the ignorant and depraved. Our court record shows that 90% of Negro indictments are against the ignorant. Again refering to the local high school for Negroes in this city, out of 312 graduates, covering a period of twenty years, only one has been indicted for an offense. It is not the educated Negroes that make up our idle and bad, vagrant and criminal class; it is the illiterate. The trained Negroes live in better homes, wear better clothes, eat better food, do more efficient work, create more wealth, rear their children more decently, make more decent citizens, and in the time of race friction are always found to be on the side of law and order. These things seem to be worthy fruits, and whatever system produces them should have our approval. If we are to be fair to ourselves, fair to the Negroes and fair to our country, we must see that they are provided with the necessary advantages for development."

THE NEGRO IN AMERICAN WARS.

By Rev. Jas. E. James, Henderson, N. C.

"Breathes there a man with a soul so dead,
Who never to himself hath said,
This is my own, my native land."

FROM Boston Commons to the Marne the blood of the Negro has mingled with that of the white man's in defence of American institutions and liberty.

It is said that over 5000 Negroes fought on the side of the colonies during the Revolution. Among those cited for personal bravery are Peter Salem who killed Major Pitcairn at the battle of Bunker Hill and thus saved the day. Prince, a Negro, captured Col. Prescott at Newport, R. I., and Col. Barton presented him with his sword, in honor of the valiant deed. Samuel Charlton was publicly complimented by General Washington for his bravery at the battle of Monmouth. These are some of the many heroes whose names are known to fame but of whom the world seldom speaks.

It was a great disappointment to the Negro and the true friends of liberty when he was not set free after the Revolutionary War. General Lafayette said in a letter to Col. Clarkson, "I would never have drawn my sword in the cause of America, if I could have been convinced that thereby I was founding a land of slavery."

Notwithstanding the results of the war of the Revolution, history finds him again ready to bear arms in defense of his country in the war of 1812.

500 Negroes fought in the battle at New Orleans. A Negro is said to have suggested the idea of defense by means of cotton bales, having learned it in Africa. One-fifth of the Marines enlisted in the navy were Negroes.

At the beginning of the Civil War the enlistment of Negroes was opposed. Not until it was seen how the South was using them, building breast-works and fortifications did Congress pass a bill authorizing their enlistment. 200,000 responded to the call of their country. Their deeds of bravery have not been excelled.

The part played in the war with Spain by the Ninth and Tenth Cavalry and the 24th and 25th Infantry is too well known to the American people. "The charge of San Juan Hill, July 1, 1898, has served to shed everlasting lustre upon the Negro troops, being told in song and story, and will be told in song and story as long as men love patriotism and deeds of valor can call forth the enthusiasm of the human heart."

The Russian hurls the dynamite bomb to right his wrongs, the Frenchman applies the torch, the Red Man of America his scalping knife, but the Negro fights for the flag which deprives him of his citizenship.

In the present struggle his response to his country's call has challenged the admiration of all America. At the very beginning of our country's entrance in the present war, German agents began their fiendish work among the Negroes in the South trying to array them against their country. Every attempt to make the Negro disloyal was resented by him. The Negro is 100 per cent. American. Already over 150,000 are enrolled in all branches of their country's service. Already they have given a good account of themselves. The names of Henry Johnson and Needham Roberts who defeated a German patrol of 24 men will be entwined with other American heroes on the illuminated pages of their country's most glorious history.

Not only are we giving up our sons most cheerfully to make the "world safe for Democracy," but we are purchasing Liberty Loan Bonds and War Savings Stamps to help to support them "Over there."

When the world has been made safe for Democracy, then the principles of the Declaration of Independence will include the Negro.

"WHEN THEY HAD PRAYER."

Acts 4:13, 23-31.

"The place was shaken." "So, too, will any place
Where faithful hearts their wills in longing bend;
The Word with boldness will they plainly speak,
In patience serve the man that will still is weak,
And wickedness its course will surely end—
When men have prayed!"

THE WORLD WAR AND THE NEGRO.

Extracts from address of W. T. B. Williams at the meeting of the Negro Organization Society, Portsmouth, Va., December, 1917, and printed in Southern Workman, organ of Hampton Institute, Hampton, Va., January, 1918. We believe our readers will find in this added inspiration in behalf of the Negro's loyalty in the present conflict over the seas.
—EDITOR.

THE TEN million Negroes in America were more affected by the war than any other element, even before the United States declared war. The call to the colors by the European countries carried off many thousands of industrial workers from the North. Upon the heels of their departure came the sudden and unprecedented orders for war munitions and other supplies. Negro labor in the South was the only available supply to fill the vacancies and to meet the increasing demands. Just then thousands of Negroes, thrown out of employment by the floods and the boll-weevil in the South, were looking anxiously for an opportunity to earn their bread. They jumped at the chances to work which the North held out to them. The good wages they received, the kindly treatment, and the larger life which they experienced, as a rule, set on foot a movement of Negroes northward which grew steadily into a very exodus of Negroes from the South.

The call of the North attracted, not only the common laborers among the Negroes, but also many of the more intelligent, skilled workmen, and opened to them many industries hitherto closed to the colored man. Here they were given a chance to show their ability as skilled mechanics, and to prove their worth in a great variety of ways. Here, too, they could find proper educational facilities for their children, and better living conditions for all. This new opportunity for considerable numbers of Negroes to earn good wages in the North opened the way of escape from many of the injustices and proscriptions which surrounded the Negro in the South. Many of the more intelligent, capable colored men were also led northward by the desire to share in the civic life of their community. They wanted to vote, for instance, as do other men, and have some say in the Government which they must obey. The worldwide urge of democracy reached even down to them and sent them forth into a land of greater promise. They would have been strange people indeed, if they had not laid hold upon so great an opportunity.

For the Negro remaining in the South a better day began to break also. Instead of having a superabundance of cheap Negro labor, as was customary, the South suddenly faced a shortage of labor. Competition for the Negro's services set in, with a resulting rise in wages in many of the larger industries. Speedily the Negro rose in the estimation of the South from being a burden and an undesirable citizen into an invaluable asset deserving of such consideration as the South had never before accorded Negroes. Southern leaders began to find it worth while asking what could be done to make life tolerable for colored people, and to show some concern for their happiness and safety.

So, before the United States had declared herself an antagonist in the fight to make democracy safe, the Negro in America was entering upon a larger share than usual of its blessings, as a result of the war in Europe. * * *

Into these days of seriousness and sorrow, the Negro's native joyousness brings a note of cheer. Everywhere we are told how the Negro soldiers go off

to the cantonments with cheers and laughter. Mothers smile through their tears as they send away their sons in response to their country's call. And in the camps the Negro soldiers gladden the hearts of all with their music and their songs. It is not surprising to us that the "Young Warrior," composed by an American Negro, should have become the marching song of the armies of the most musical people, the Italians. And who but a Negro could have written this verse of the song?

"Mother, shed no mournful tears,
But gird me on my sword,
And give no utt'rance to thy fears,
But bless me with thy word."

In these and other ways the Negro is winning friends for his cause, and overcoming prejudices. In fact it is difficult to maintain hostile feelings begotten of separation, differing interests, and ignorance, when men are thrown together in a common cause and really learn to know one another. Slowly old prejudices show signs of weakening. Black and white soldiers in the same cantonments are getting on well together. The National Government and commanding officers are insisting upon the same treatment for both. * * *

The war is revealing through the selected men in the cantonments the tremendous amount of illiteracy that exists in our country. Federal authorities report that there are forty thousand illiterates among the recently drafted men. For such conditions the South is very largely responsible. For no fault of their own, Negro soldiers doubtless constitute the major portion of these unfortunate men. They are to be seen by thousands in the camps here in Virginia. But little can be done for them now. They are young men, representatives of other thousands like themselves whom they have left behind at home. The duty of thoughtful Negroes, and of far-seeing commonwealths as well, is clear. Negro youth must be educated. The new era that will follow this war will offer even less opportunity than our own to illiterate men and women. The war merely emphasizes the cost and inutility of untrained citizens.—Adapted from *The Southern Workman.*

NEGRO WOMANHOOD.

By (Mrs. J. A.) Maude Brooks Cotton, Henderson, N. C.

THE NEGRO woman, perhaps, more than any other class of human beings, has "lifted herself by her own boot-straps."

One has to study closely the history of the Negro before the days of American and English slavery to understand how such women as Phillis Wheatley and Sojourner Truth could have existed. Then one begins to look upon these women as a sort of reversion to type. For one must know our history to know that very many sons and daughters of the Freedmen have sprung from a really splendid type of humanity.

The scarring experiences of 200 years of slavery wiped away the memory of past greatness, and much as the men suffered, the women suffered far more from slavery's degrading effects.

But we are a remarkably adaptive people—imitative is perhaps the word you are thinking—and adaptability or imita-

tion has stood us in good stead, for long, long ago the outer graces of the mistress and her guests became as second nature to the slave. Slowly through the Christian school came the expansion of mind and readjustment of spirit, and from the muck and mire of slave time conditions bloomed the beautiful flower of Negro womanhood. And this has been achieved without much outside sympathy, except the loving help of the Northern Christian women who came South just after the Civil War, with hearts full of love and sympathy for the oppressed. I have known many such, but Miss Eliza B. Wallace will always be, to me, the personification of this understanding helpfullness of which I speak.

Until very recently we have always been anathema to our white sisters in the South. I should like to take this opportunity to publicly thank Mrs. Hammond, of Georgia, for the brave words of defense which she has spoken in our behalf, and the effort she is making to bring about understanding between the white and black women of the South.

I do not believe there is a parallel to the way the Negro woman has responded to every uplifting influence which has come her way.

In spite of the polygamy which was forced upon her for centuries, she is building a beautiful home life. She loves her husband and her children, and I suspect many of my readers would be astonished could they visit in the beautiful and cultured homes of many of my acquaintances.

In place of dense ignorance the Negro woman is developing a keenness of intellect which coupled with her innate sense of humor makes her a delightful conversationalist.

In school and college she holds her own with the men and women of any race. Mrs. Vinton Davis is a sculptress of fame; Maud Cuney Hare, Helen Hogan, and Azalia Smith Hackley are musicians of real ability; the leading lady of the "Colored Players" is one of the best actresses on the American stage; Mrs. Maggie Walker, of Richmond, Va., and Mrs. Walker, of Indianapolis, illustrate the real business ability of the Negro woman; and so, I might go on and on. Are we, after all, so very different?

We are putting up a brave fight against fearful odds for cleaness of character.

In spite of the cruel injustice done us and our race; not because we do not feel it, but because we think it *right,* we are trying to maintain an attitude of patience and forbearance. And now, in this crisis of our Nation, in spite of Waco and Houston and East St. Louis and Estill Springs, we are proudly sending *our* men (a real "widow's mite") to fight side by side with Englishmen and Frenchmen for World Democracy. Do you blame us, if as they go, we utter a fervant, silent prayer that if any live to come back they may find *our* own country a safer place for them and for their women?

We do not forget that when we travel in the Southland, where most of us live, the laws of our land send us to coaches both unclean and unsafe; that if our children care to read, the *Public* Libraries are closed to them; that, however innocent we may be, if an incensed mob should decide to rob us of home or loved ones, our country's laws would give us neither protection or redress.

No, the Negro woman does not forget her wrongs, but putting them behind her, she has kissed the hand that smites her and given to her country loyalty.

POSSIBILITIES IN THE BLACK BELT.

By Mrs. C. B. Sheler, Miller's Ferry, Ala.

(Read at May Convention of W. G. M. S.)

THE SECTION of the country in the Southland that is known as the Black Belt is inhabited mostly by Negroes. You will find in the counties which make up the Black Belt from five to seven Negroes for every white person. While this section has been called the Black Belt it could also be called the Cotton Belt for this has always, and will probably be the main crop grown, for years to come.

Now the situation that confronts us in the Black Belt today is limitless possibilities. To overcome whatever conditions hamper or annoy us and to bring into realization whatever hopes or aspirations lure us. For many years the white people of the Black Belt did not look on the education of the Negro with favor, because they felt that education would unfit the Negro for work.

In recent years this fear of the white people has been removed because they have found that the educated Negro could not only do better work, but could do it quicker. Moreover they found out that the educated Negro was honest and more trustworthy as a rule than the untrained Negro and a greater value to the community. We now find that the greater part of these people who used to frown on Negro education are now hailing it with great delight.

What is now regarded by both white and colored as the greatest force for the training and development of the Negro in the Black Belt is the work done by the United Presbyterian Church. There are five mission stations maintained in Wilcox County, which is located in the very heart of the Black Belt by our Church. These schools are doing a peculiar work; a work which only our heavenly Father can value.

While we admit that the Negro needs industrial and mental training yet his greatest need is spiritual training. He needs to get a truer knowledge of Jesus Christ that the industrial and mental training may be used to the best advantage. To my mind when both races in the Black Belt get a truer knowledge of God and His word, the race problem will be solved. These mission schools given us by the United Presbyterian Church are opening up the light to all and its influence is being felt by both races not only to our people in our community, but young people from other sections and even other states are seeking shelter under its influence.

The whole Southland is waking up as never before. The whites are beginning to realize that in order to have pure white boys and girls that there must be pure Negro boys and girls; and in order to have healthy white boys and girls there must be healthy colored children. Now the great danger to which our work in the Black Belt is exposed is that our schools are not prepared to teach the lessons of health and purity as thoroughly as they should. In order to have pure healthy boys and girls they must be taught to observe the laws of health not only in theory but in practice. Another danger is that while most of our schools are prepared to give the mental and moral training, they are not prepared to do good industrial training for lack of equipment.

It is true that the Negro schools in

the South are far below our Northern schools. However, it is equally true many of their industrial schools are far better equipped than any of our schools. So while on the one hand many parents are anxious to have their children in a Christian school, on the other hand they want them where they can get the best industrial education also.

The future of our work in the Black Belt will be determined by stations being able to make progress with the people. not be attained unless the equipment is brought up to the standard.

There is a prevelent thought in the minds of many people that most anything is better than the Negro already had, and since he is not used to the best equipment it is no sense for the churches to go to extra trouble in making such thorough preparation for his education. That is lowering the standard and as a church we cannot afford to take such a step. In my mind anything that is

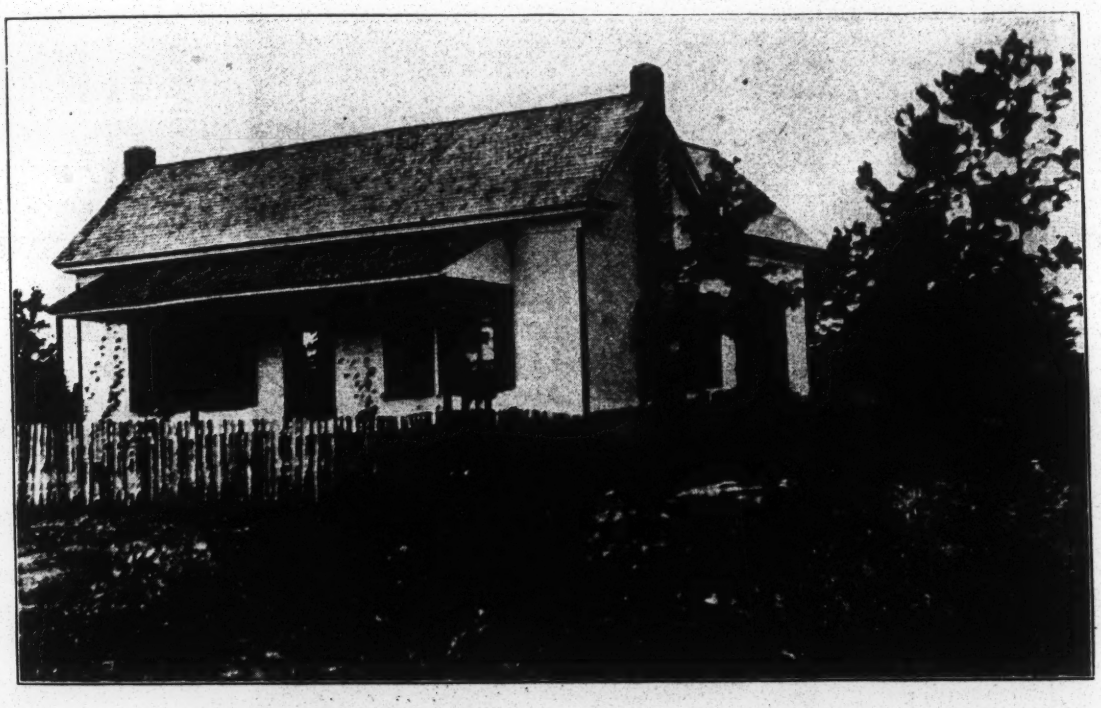
A HOME WITH NO OPPORTUNITIES.

Negroes are just like other people. Out of date things do not appeal to them. The wonder to me is, how the mission workers at most of our stations in the Black Belt have been able to do so much and to do such excellent training with such poor equipment and accommodations. The harvest is indeed plentiful and the reapers are ready, but the instruments for the work are lacking. The possibilities of the Negro in the Black Belt are great, but these possibilities will worth doing at all is worth doing the best that it can be done. Christ did not do His work according to that theory. He gave His best to the world and God would not accept anything but the best. If God would not accept anything but the best from His only begotten Son, I am sure that He will accept nothing less from our church into whose hands He has entrusted the Black Belt work. The time has now come when we must act if

we wish to reap the blessings of our heavenly Father.

It might be interesting to you for me to take up more in detail the work of the Black Belt. Time would not permit me to go into details of all the stations and if I had the time my limited knowledge of all of the stations would not allow me to undertake the task. While I have been working in our mission for five years, I have only spent two years in the Black Belt. Miller's Ferry, the station at which I have been working for the past two years, is the largest, oldest, and best known in the South than any of the Alabama missions. Students come from ten different states and from Central America. For this cause I think that I could give you a better idea of the work by taking up in detail your work as carried on there. You have employed at this station seven workers: superintendent of hospital, two sewing teachers, superintendent of boarding department, matron of young men, matron of young women, matron of the smaller girls who also acts as superintendent of laundry, and a domestic science teacher. As one of your workers, I must confess that I have never met a crowd of women who are more devoted to their work and to the uplifting of their people.

Now let us first take a peep into our sewing rooms. Under the care of these two sewing teachers there have been during the school year just ended 150 girls and young women. As you have heard, no doubt, before that there are so many of our colored girls who have never had the chance to learn how to sew. There is a great industrial wave sweeping the South and these young people are very anxious to learn how to do things. We admit that the Miller's Ferry School is better fitted to teach sewing than the other stations in Alabama, but it is far from being fitted to do first class work. I have followed dressmaking in my own home in Boston for a number of years and I have some idea of sewing as a trade. I find that at our school at



A HOME WHEN INSPIRED BY INDUSTRY AND EDUCATION.

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RICE FOR WAR FOOD—A PHOTOGRAPHIC STORY OF THE INDUSTRY.

South Carolina Negroes hauling rice to a thresher with a barge. In wet country along the rivers it is impossible to reach all rice growing neighborhoods with threshing machines, hence the barge method of shipping. Most of the work in the rice fields of the South is done by Negroes, especially in Louisiana and South Carolina. Rice growers are now getting twice as much for their product as they got two years ago, and of course are unusually prosperous. Like all other farmers in America, the rice growers are producing bigger crops to help win the war, and the public is eating more rice than ever before, to help win the war.

Miller's Ferry is far from being equipped to attempt to teach sewing as it should be taught.

We now come to the Domestic Science Department. There are enrolled in this department 50 students and many more would like to enter but the department is already overcrowded and the equipment will not begin to accommodate those who are already in the department. To one who knows how to teach and the things necessary to do the work, it appears that in our work we are simply stirring up our students' minds for what we are not able to give. To know how to cook is one of the essentials for every woman. Our country is calling upon us to save, but how can we if we do not know how.

The hospital is meeting a long felt need. Many young women are preparing to go out and serve humanity and at the same time make for themselves an honest living. This is a broad field for the colored girls. The best white homes are open to them as most of the Southern white people would rather employ colored nurses than white. The hospital is also poorly equipped. It cannot meet the present needs in its present condition. No water system. Plenty of water is very essential to keep things clean and in a sanitary condition. Poor heating arrangement. But in spite of all these things the workers deserve much credit. This hospital cannot compete with other hospitals for it has no income from any source. The nurses must pay their board like all the other students when at most hospitals they receive their board free and oftimes are allowed a small amount. But with these handicaps our hospital is doing good work. May God raise up friends for this noble cause that it may go one and accomplish that for which it was planted.

The past year has been a hard year. The weather was unusually cold. The buildings in which the girls and teachers have been staying have been poorly heated.

There are under the care of the Women's Board on an average of about 100 girls and lady teachers. These must be provided with wood, water and light. There must be means of transportation and other accommodations. It must also be remembered that the school is located ten miles from the nearest railroad or town without a telephone or even a horse provided by the Board. The Men's Board owns one mule. During the past year the girls had to bring wood for several hundred yards. The school cannot come up to its possibilities unless these things are remedied.

Many of the students come from very good homes where they have always had modern equipment; such as good heat, good lights, and some provision for bathing. Think of one hundred girls with nothing to depend on for bathing but the bowl in which they wash their face and hands. The mosquitoes and flies are also bad. The health officers are advocating the use of screens. The point that I want you to see is that our church cannot afford to let their work run below the standard.

The new dormitory that is now being constructed for the girls promises much better accommodations. It is our prayer that the Board will make this a modern building. The high cost of labor and the high cost of material will make it impossible unless more money is provided. Labor and material have almost doubled in some instances. Therefore to get the building complete and up-to-date more money will be necessary.

I have told you a few of the things about the school, but even now, I have not been able to tell you the real need. I do not say these things to cast any reflection on the management, for I believe that they have almost worked miracles with the small amount of money allowed.

We cannot afford to take a backward step. God is depending on us to do this work. Are we going to disappoint Him? No other denomination can do the work that we have started. We cannot depend on the state to do the kind of work hat we are doing. We have industrial schools in the South and even in the Black Belt, but our church cannot stoop to their standard. We have set the standard. It would be cowardice for us to retreat. We would bring shame and dishonor to the name of our great church.

The world is in a state of preparedness. Just as more money is spent for the development of the destructive forces, there must be more money spent for the development of Christian character. We are putting our best thought, our best money, and our best time sending our sons for the battle fields of France. If we fail to do the same in training workers for our Lord and Master, will he overlook it? We must do all in our power to lead the colored boys and girls to reach their highest possibilities. God has given them great possibilities, but they cannot attain them unless there is some one to help them. The water is troubled, someone must help them into the pool. Therefore, let us as a body of women doing business for the Master go on record as favoring better equipment for our work in the Black Belt so that when we appear before our heavenly Father our conscience will be clear and He will know that we have not only done work in His name, but that we have also done the best that we could because we have given the best that we have. If this is done our church will rise to its possibilities and along with the colored boys and girls will reach their possibilities and we all shall receive the rich reward of our Master.

THE LIGHT OF SACRIFICE.

Under the terrible cloud of war which over-shadows half the world there has come into being a devotion to this country unprecedented in history. Life, fortune, ease, skill, comfort, civilization, painfully won by centuries of self-denial, toil, heroic endeavor, have been exchanged by millions of men for wounds, bitter hardship, torturing death. And women are silently guarding the treasures of the home, gathering the harvests, bearing anguish with a silence which is a sublime form of courage, and sustaining the men in the trenches by a moral force more wonderful than the strength of armies and the power of the mighty engines of war. Under the cloud a radiant light of self-sacrifice rests on blasted fields and wrecked cities.

—*Selected.*

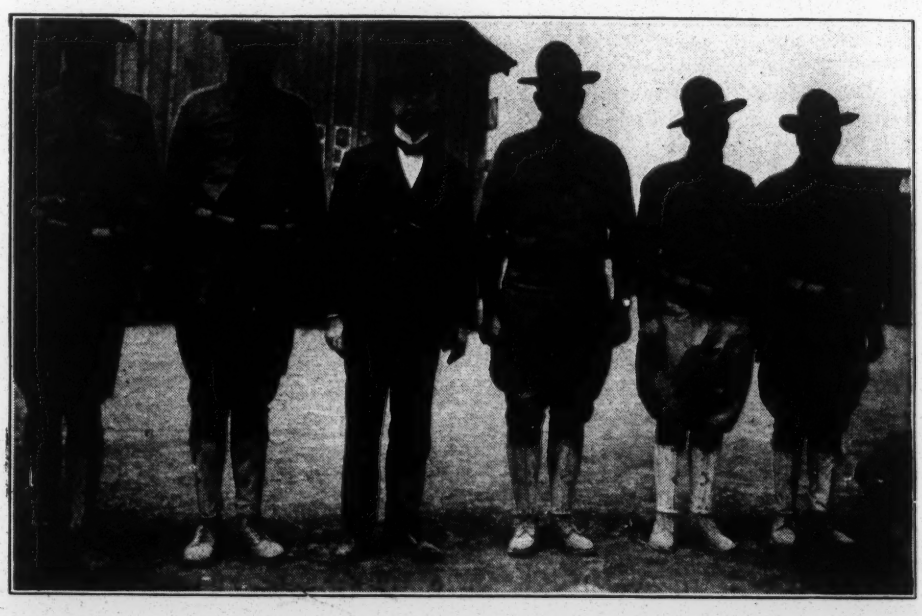
A CANNING DEMONSTRATION BY MEMBERS OF A HOME MAKERS' CLUB IN ARKANSAS.

Photo from Educational Bureau, Washington, D. C.

THE AMERICAN INDIAN IN THE WORLD WAR.

Commissioner Cato Sells in center, with General Greble on left, Capt. Walter Veach, Choctaw, on right, and Indians at Camp Bowie.

This picture was taken during the recent visit of Commissioner Sells at Camp Bowie.



COMMISSIONER CATO SELLS WITH INDIANS AT CAMP BOWIE.

This picture was taken during the recent visit of Commissioner Sells at Camp Bowie. Photo courtesy Indian Affairs.

THE AMERICAN INDIAN IN THE WAR.

In these days when America looms large, just after most of the governments of two continents have united in celebrating the American Fourth of July as the precursor of democracy for the world, we are reminded that the man who has a better right to this country than we have is the Red Man, that the real American is the American Indian—and he is proving his case in the present world-war. We quote largely from reports to to the Department of the Interior relative to Indian Affairs.—EDITOR.

"SEVERAL thousands of Indians have enlisted in the military or the naval service, and a large number are today fighting in France. Many of those enlisting were not citizens, and consequently not subject to conscription, but they waived their exemption rights and took up arms in defense of their native land.

"'We must win the war,' one Indian recently wrote to Commissioner Sells.

"They make good soldiers, too, according to army officers, eager to get into the fighting. One of them is reported to have said that his only objection to training camp routine was 'too much salute and not enough shoot!'

"The American tribes realize that, after years and years of shabby treatment at the hands of Uncle Sam, they are, under the Wilson administration, receiving more nearly a square deal than they ever enjoyed before. They are appreciative; and it makes them loyal and interested in the welfare of the government that is trying to do something for them.

"Perhaps that fact accounts, in part at least, for the splendid record of patriotism that the American Indian is making in the current hour of national peril."—Atlanta (Ga.) Constitution.

LIBERTY BOND SUBSCRIPTIONS.
ODANAH INDIANS.
AN UNEQUALLED RECORD.

Official statements furnished Commissioner Cato Sells tell "How the Ninth District Put It Over."

A little Indian reservation, with a population of 1,046, situated at La Pointe, Wis., won merited attention in the report. The Odanah Indians were asked to subscribe $3,000.

"We will do our best," said a leader quietly, when their quota was received.

When the campaign closed, a brief report was received from the reservation. In substance it said: "Odanah Indians subscribed $108,000. Everybody subscribed what he or she could."

Federal reserve officials in announcing that the Odanah quota was subscribed 36 times, said that so far as known, no district in the United States has equalled this record.—Superior (Wis.) Telegram.

Shortly previous to the recent campaign resulting so successfully and gloriously for the work of the Red Cross, I had received reports from about one-third of our Indian reservations showing the voluntary work that had been undertaken among the adult Indians, and the pupils of the Indian schools, in behalf of this great patriotic movement. In terms of statistics this information showed an Indian Red Cross membership of 5664. The receipts in money were $17,173.16. Hospital garments, knitted and miscellaneous supplies made and contributed, 31,058 articles.

These figures coming from only a minor fraction of our schools and superintendencies are, of course, only suggestive. It was quite impracticable to

assemble complete data for the reason that large numbers of Indians in localities near towns and white communities affiliated with local chapters in contributions of both money and service of which no separate account could be given, but many of the reports indicate that practically every adult Indian on the reservation had subscribed the equivalent of a membership fee or more.

The boys of a school in the northwest gathered 2000 pounds of Sphagnum moss for surgical absorbent pads. Some 400 Christmas boxes were reported, which is incomplete, as nearly all of the 120 boarding schools have service flags ranging in number from a few to two hundred, and the pupils of these schools are very mindful of their soldier representatives. One of the larger schools reported a Students' Friendship War Fund, with $750 on hand and twelve war savings societies. This school in four weeks bought 1000 thrift stamps and 14 Baby Bonds. Another large school reports:

"It has been somewhat difficult for our students to obtain material through the Red Cross to use in making garments and for that reason we have other organizations to make our work effective. For example, a knitting society among the girls, with 60 members, to raise money for the purchase of yarn and to knit the same into garments for the boys of this school who have joined the Army and Navy. Friday of each week is spent by the Sewing Class in making over old garments for the Belgians and new ones from material bought with funds donated."

Another school reports a Students' Friendship War Fund of $1000. On a small reservation far north, where the winters are long and severe and the Indian must struggle for the necessaries of life, more than one dollar per capita for every adult was paid in cash for the Red Cross and other war relief purposes. In the far southwest where the parched desert gives scant returns and sheep raising is the chief means of support, many of the Indians have each promised a fleece of wool for the Red Cross and the Superintendent plans the experiment of spinning this wool and knitting it into socks, sweaters, etc., by the Indian women. In a Montana district where the Indians are nearly all full-bloods they voluntarily held meetings and each one who has a growing wheat crop promised to donate one sack of wheat for war relief work. While these Indians are not citizens nor subject to draft, they have voluntarily decided and so advised that all adult, able-bodied males of their number are ready to shoulder arms against the enemy. On another reservation where the Indians are very poor and have little ready money, they donated an abundance of handsome bead work and other curios to be sold for the Red Cross.

An interesting account comes from a northern Minnesota reservation, where it is believed the first Indian Red Cross auxiliary was started in the spring of 1917, in the course of which the president of the auxiliary says:

"There was no spectacular coming of hundreds of Indians to unite in the then almost unknown work of the Red Cross. One Indian woman was present at the first meeting and has since been most faithful in her efforts. Week after week the little band of women met and carried on the work assigned them; week after week the cautious Indian women came and took part in the work, until at the end of nine months three-fourths of the members are Indians. The auxiliary numbers 48 and this from a

community of less than a hundred adults. Some of these women have walked to the weekly meeting place across the ice from Old Agency when the temperature was twenty degrees below zero. They have sewed on hospital shirts and socks and learned to knit the various garments just as their white sisters of the cities have done. The most remarkable and encouraging part of the Indian work is that it has been one of increasing personal interest and continued activity.

"One evening recently an Indian and his wife, living seventeen miles away, came to the home of the treasurer and inquired about the work being done, the woman bringing her dollar for membership, saying, "I want to do something for my country."

My association for some years with the affairs and progress of the original American impels this reference to the interest of the Indians in Red Cross work, although it can give little more than an intimation of their wide-spread and open-hearted response to the sacred appeal which more than anything else tells the difference between the civilization of a free people and the barbaric cruelties of autocracy. This frightful war will have its compensative value to the Indian. He has even now learned that the great principles and ideals that are worthy of a trained warrior's daring are one with the divine impulse to do good and help others; that the cool bravery of his son in the trench and the gentle ministry of his daughter in a Red Cross hospital are the sublime co-ordination of human service to the highest end. This thought is so well suggested by a news item of May 12th concerning a noteworthy Indian character of real distinction, recently deceased, that I close by giving it in full:

LAST GREAT SIOUX CHIEF, OLD, FEEBLE, RED CROSS AIDE.

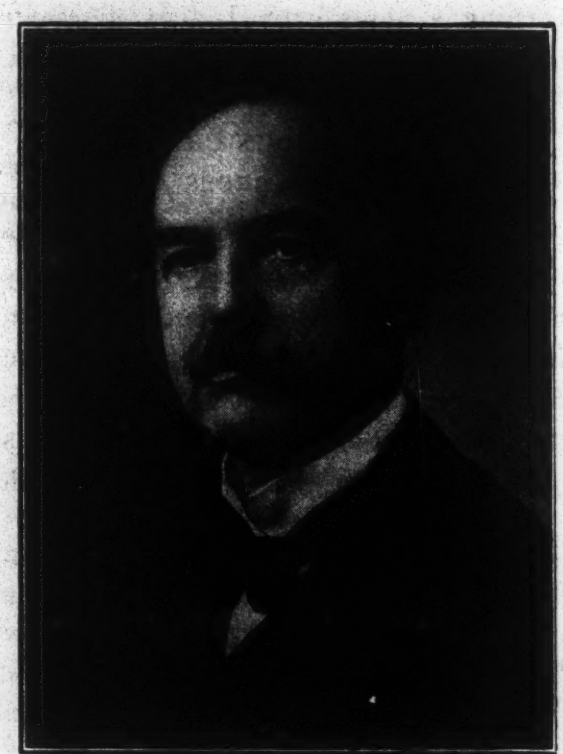
"The last of the great chief of the once war-like Sioux, John Grass, of the Standing Rock Sioux Indian reservation in North Dakota, holds a unique position for he has been appointed vice chairman of the Red Cross chapter that has jurisdiction over the territory in which

INDIANS CELEBRATING 4th OF JULY AT WARM SPRING, OREGON.

his people are located. And no more enthusiastic Red Cross worker could be found.

In his youth John Grass was preeminently a prince, for his father was a chief. He is an orator of recognized ability. He has made many trips from his reservation to Washington, where he has always been received by the administration leaders with respect.

He was appointed chief justice in the Indian court ten years ago, where he sat in contemplative dignity while the sins of his erring people were revealed for his consideration.



HON. CATO SELLS.
Commissioner of Indian Affairs.

He is now 74 years old and is growing very feeble. He cannot take an active part in the Red Cross work, but he leads it with heart-felt support by his influence. Still able to talk he never misses an opportunity to admonish his people to work for the Red Cross.

And the Red Cross is brought very near home to him, for his adopted son, Capt. A. B. Wolch, is now in France. While the chief fears for the safety of the young officer, he is proud that he is proving himself worthy to be counted the son of a Sioux chief.

Today John Grass is confined in the government hospital at the agency. He sits by the window ruminating upon the past and speculating upon the future. He prays constantly for the ultimate realization of a world made "safe for democracy" and he understands very well what that means for the good of humanity."

Sincerely yours,
(Signed) CATO SELLS,
Commissioner.

The Indian is discovering himself. He is coming to a realization of his own possibilities, putting the past behind him and looking to the future, beginning to appreciate the accomplishments resulting from industry, to see the profit in individual effort, to comprehend the ultimate difference between a cultivated and uncultivated field, and to understand the fact that it requires no more labor or expense to raise a well-bred, profitable animal than it does to produce a longhorn steer, an inbred sheep, or an old-time Indian pony.

—*Commissioner Cato Sells.*

More than four years experience in an effort to minimize the use of liquor among Indians has persuaded me that they advance more rapidly and prosper more certainly when they are sober. It has been my observation that merchants and those who trade with Indians have enjoyed prosperity in proportion as the liquor traffic among them has been suppressed; that crime and disorder have been reduced to a minimum when we have been successful in eliminating the bootlegger; that health conditions have

been improved, social standards raised, and betterments generally effected not otherwise obtainable where the sale of liquor prevails.

—*Commissioner Cato Sells.*

Position or influence should not be a factor in the inforcement of the law against the introduction or sale of intoxicating liquors to Indians or in Indian country. It is an axiomatic and good principle that all men should stand equal before the law. In fact the institutions of our country are in no way better reflected than when this idea is faithfully executed.

—*Commissioner Cato Sells.*

In Southern Workman, February, 1918, we find the following interesting article. This is a portion of it.—EDITOR.

There is no doubt about the loyalty of the Indians. There is no question about their patriotism. They see the great questions back of the whole conflict. Liberty, fraternity, justice, for all, respect for the rights of smaller peoples, and the sanctity of treaties, with Indians are not "fair but empty phrases." How they have longed and prayed for all these things that they, too, in common with dominant peoples, might enjoy them!

Perhaps the most important factor promoting the enlistment of Indians in the army has been the methodical military training given for many years to Indian boys and girls in the Indian boarding schools. No one can view the school battalions at the large Federal Indian schools or at Hampton without thinking, "Here is the solution to our problem of military training! When the American army needs trained men to teach the elements of tactics, these splendid youths will be ready!"

As a matter of fact, scores of Indians are now holding responsible positions in the Regular and National Armies. The degree begins with "high" private and ascends the scale to major. Every branch of service has appealed to Indians, from aviation and commissary through the alphabet of the various branches, to Y. M. C. A. secretary or yeoman. Numerous Indians are in the aviation service, some are bakers, some chauffeurs, others enlist for the front line. In the army cantonments at Camps Logan, McArthur, Travis, and Bowie there are 1500 Indians in Khaki. Elsewhere, including citizen Indians living in white communities, there are fully 2000 more. Within a year, if the conflict continues, there will without doubt be 5000 Indians in army service besides a thousand more in coordinating branches. This will mean that one in fifty pledges his life to defend the liberties of humanity and to achieve democracy as the working theory of world government. If need be the number will be greater, but the extravagant estimates of some who state that 50,000 Indians are clamoring to be cavalrymen must be discounted.

The War Department has decided that there are to be no separate Indian units, and this, in the opinion of the friends to the Indians, is the better policy. The red man and the white man are to fight side by side as Americans; Indians are to obey the commands of white officers and white men are to obey the orders of Indian officers. Race distinctions are to be blotted out, since all are Americans with a common ideal. The Indians are so few in number, 300,000 more or less, all told—that separate units would not permit freedom in the choice of service. A solitary Indian baker could not be segregated, nor could five Indian aviators be formed into a separate escadrille. And, likewise, not all Indians are fitted for cavalry service or desire to enter it,

nor do all wish to enlist in the infantry. Segregation, notwithstanding the arguments of the sentimentalist for "dashing troops of Indian horsemen marching forth to war with all the ardor of their noble race," would not be practicable or efficient. If the Indian has any grit and ability to show, he will show it as an individual in the all-American unit with which he fights.

Indians have not been slow to give of their means to the various war charities, including the Red Cross, and they have purchased Liberty Bonds in amounts aggregating about $5,000,000. One big-hearted Creek Indian wrote down his cash subscription for $650,000, and now all the country knows the name of Jackson Barnett. With him are others, patriots no less in virtue or zeal—the children of the reservation who give their pennies to "buy eyes for blind soldiers" and knit and sew for the Belgian children.

In lines of farming and industry our Indians are especially active. The report of the Commissioner of Indian Affairs, just issued, shows that the increase in farm produce during the year 1917 is from 25 to 100 per cent over that of the year 1916, which was regarded a phenomenal year. It will be noted that the Indian is also fighting with his hoe, and that while he sows dragon's teeth in one field he sows corn in another.

There is little question that the Indian is putting forth real effort. As he increasingly understands the vital need of every form of service he will respond with patriotic zeal. Loving liberty as he does, he will willingly fight for it. Knowing the tragedy of "broken treaties" he will fight that there be no treaties broken.

THIS PICTURE TAKEN DURING THE REVIEW OF THE INDIANS BY GENERAL GREBLE AND COMMISSIONER CATO SELLS.

Representing thirteen tribes—left to right—Sergeant McClure, Choctaw; Baker, Shawnee; Hinman, Ponca; Whiteshield, Cheyenne; Johnson, Caddo; Lucas, Cherokee; Rising Star, Arapahoe; McIntosh, Creek; McKinley, Osage; Jimmie, Chickasha; Smith, Delaware; Harjoe, Seminole; Richards, Pawnee. CAMP BOWIE.

A month ago, after an Indian meeting in Philadelphia, Lieut. Raymond Bonnin, a Sioux, his wife, Gertrude Bonnin, Secretary of the Society of American Indians, and the writer formed a circle about the old Liberty Bell in Independence Hall to read the inscription. In letters of bronze we read:—

"*Proclaim liberty throughout all the*

land unto all the inhabitants thereof."
—Lev. 25:10.

It is to mend the crack in the Liberty Bell, to hang it in the pinnacle of the heavens, and to ring it that "all the inhabitants of the earth," including the red inhabitants, may hear the proclamation, that the Indian of the United States pledges his life and service.—*Arthur C. Parker, President of the Society of American Indians in Southern Workman.*

HOPEFUL AND SIGNIFICANT SIGNS OF THE INDIANS.

By Mrs. H. T. Jackson, Warm Spring, Oregon.

SOME YEARS ago a tract was published, the author of which was supposed to be a young pappoose who was being carried here and there on his mother's back, according to the custom; consequently he only got a vanishing view of everything; hence he said, "My people, like me, are making progress backwards."

No doubt the pappoose is now a full-grown Indian, and from a different view point, realizes that his people are no longer going backward but forward.

MRS. H. T. JACKSON READY FOR A TRIP OUT TO CAMP, WARM SPRING, OREGON.

The Indian of today is not what many people, through misinformation or lack of information think him to be. When you see a small white boy wearing an Indian suit, inquire of him as to his idea of the Indian and the reply will no doubt be, that he is a savage with war-paint and a toma-hawk or bow and arrow prepared to wreck vengeance.

This false cenception is due in part to demonstrations of the Wild West Show and the moving picture theatre. To the honor of the educated Christian Indians be it said, they are seeking legislation against these degrading performances, and greatly deplore the fact that some of the Indians participate in shows, dances and other pagan practices for the amusement of the white people.

With the advent and celebration of "Indian Day," school children will learn a new story of the Red Man and his strides towards civilization. They will learn that he is no longer a foe to be dreaded, but a friend and brother to be encouraged in his efforts to adapt himself to our mode of life.

Significant signs of progress are apparent on all sides. The homes of the Indians have been tepees, mud lodges and hogans. To develop the Indian to a standard of civilization above his home environments is a difficult matter, hence any transformation in these is prophetic of good results. In the recent report of the Indian Commissioner we find the following statement, "The strenuous efforts being made for the purely human side of the Indian is illustrated in the fact that 42,110 families or at least

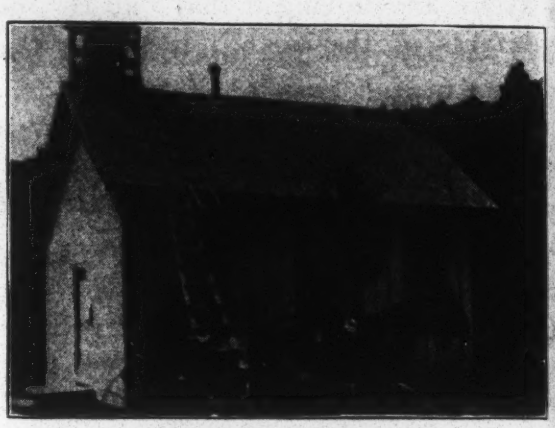
200,000 Indians have forsaken the tepee and live in houses built largely in a sanitary manner."

Instead of relying on roots for subsistence as their ancestors did, we find caves or cellars stored with canned fruit and vegetables.

There are also other evidences of advancement in the industrial life. Instead of roaming the forests in search of wild game, the Indian is engaged in farming and rearing stock which he exhibits with pardonable pride at the agricultural fairs on the reservations. We also find here remarkable products of home industry; and one of the interesting features of these fairs is the baby exhibitions, showing that child-welfare is receiving much attention.

Mrs. Susan Papaliut (on the left) when a girl traveled through the United States and Europe with Buffalo Bill's Wild West Show. She is treasurer of our W. M. S. and a faithful Christian.

At one of these shows at Warm Spring the judges were inclined to award the prizes to babies dressed in native costume, profusely decorated with beads and ornaments; but following the instructions of those in charge, decisions were rendered according to health, cleanliness and adherence to the dress of civilization.



SIS-SE-QUA CHAPEL
On Warm Spring Reservation, nine and one-half miles south of the Agency.
Rev. H. T. Jackson in Our Cart.

It is difficult to believe that these exhibitors were only a short time ago doing practically no farming, and were indifferent to the appearance of their homes and children.

The Indian by education and contact with civilized life, is adjusting himself to the world in which he now lives. He has gone to work, and in portions of our country has acquired great wealth.

We have heard people say, "No matter who you do for them, you can't make anything but Indians out of them." True, and it is not our aim to do so; but it is our desire to render all possible aid for the development of noble, Christian Indian citizens.

This is their native country; and that they are loyal to it has been exemplified in the fact that so many of their young men have enlisted and also in their having invested millions in Liberty Loan Bonds.

Further evidence of progress is seen in the organizations of various associations by the more advanced representa-

tives of the race, to help the more backward brothers. At the last annual meeting of the National Indian Association, held in New York, December, 1917, the object of the Society was expressed in part, as follows: "The aim of our society is not what good can we do ourselves, but what good can we render our fellow men? Our Society is organized to help those who need justice, education, encouragement and opportunity to develop their abilities. It is organized for the uplift of the Indian race, thus benefitting all humanity."

INDIAN GIRL AT WARM SPRING MISSION.

The members of this association represent Indians prominent in civil, religious and political life; including clergymen, educators, scientists, lawyers and business men. Because of the success of these who have reached such heights, our young men and women graduating from the government schools are encouraged to aim high.

Were we to stop with these signs of mental, moral and temporal uplift and fail to recognize the religious and spiritual progress, the old saying, "An educated pagan with savage instincts is a menace to the government," would hold true in this case; but through the

"OLD PEGGY"
Probably 100 Years Old. Picture Taken a Week Before She Died. Warm Spring Mission.

blessing of God upon the efforts of the missionaries to give the gospel to those who only two generations ago were in savagery and paganism, many are worshipping the true God and are followers of the meek and lowly Jesus.

In several states there are whole Presbyteries of Indians who are not only seeking to save their own people but are giving liberally to Missions. Many of the older Indians who can neither read, write nor speak English, give evidence that they have been born again.

Among the student body, we find many earnest Christians who realize that the fundamental need of the Red Man is Jesus Christ. This conviction was expressed by the Indian delegates who gathered at the great Student Volunteer Convention a few years since, as follows: "The Indian race will achieve a greater glory or vanish from the earth according as it receives Jesus Christ. In Him only is to be found that power that saves from the vices, greed,

materialism and selfishness of modern civilization and leads to the glory of a blameless Indian manhood and womanhood."

Will the pessimist still complain that the efforts made in behalf of the Indian have been in vain? That he is still only an Indian?

Let a knowledge of the real condition of the race obtain among us instead of prejudice. Let us recognize the increasing ability of the Red Man to help himself and let us give him an opportunity in favorable environments to develop the qualities of character conducive to the highest ideals of Christians civilization.

That he is pushing to the front in many avocations of life is uniquely expressed by John Yaller Catt, an Oklahoma Indian, in the following lines:

Indian sure a learnin' to travel white man road.
Do all kinds o' work, haul most any load.
Him quit it laziness; sleepin' under bush
And take it motto from his tractor,
Push, push, push, push, push.

Indian uster be a care free lazy shirk,
Now him gittin' skillful at any kind of work.
Learnin' white man's ways, choppin' down the bush;
And takin' motto from his tractor,
Push, push, push, push, push.

Learnin' how to raise um, kaffir corn and wheat,
Cotton, corn and pumpkins an' anything to eat.
How to raise um cattle; let goats eat down the bush,
While him take motto from his tractor,
Push, push, push, push, push.

INDIAN MOTHER AND CHILD.

OUR INDEBTEDNESS TO THE INDIAN RACE.

By Rev. J. A. Speer, Portland, Oregon.

HENRY WARD BEECHER has said, "The blossom cannot tell what becomes of its odor and no man can tell what becomes of his influence and example which roll away from him and beyond his ken."

Phillips Brooks declares, "What God gives to man He gives to him for mankind."

A greater One than either of these by the Spirit of inspiration says, "None of us liveth to himself." In these latter

days the Lord is emphasizing the principle involved in this declaration of Scripture as never before.

Time was, and that not long ago, when the United States professed to stand aloof from European politics and succeeded very largely in making good that profession.

Japan attempted to live independent of the rest of the world, so did the Tibetans; both have failed. Still the far East until very recently has felt its isolation from the Western World and have seemed satisfied that this state of affairs should remain.

It has required a world war to brush away these human and essentially selfish ideals and proclaim anew that "God hath made of one blood all the nations of men."

It required persecution of the early church in Jerusalem to scatter the membership that they might go "everywhere preaching the word" in obedience to the command of Jesus, "Go ye teach all nations." So it has taken the scourge of war worldwide to teach men that no nation liveth or can live to itself.

This is true of the American Indian no less than of other tribes and races of men.

As a nation we owe much to other peoples of the world and quite naturally, I think, we are specially indebted to the people our ancestors found on first coming to this land. Yes, we Americans, perhaps the farthest advanced in civilization of any people on earth, owe very much to the Red men. One half of the States and Territories have gotten their names from the Indians. Obliterate Indian names and a very large number of our cities, villages, rivers, mountains, lakes and bays will be left nameless.

Almost endless will be found the list of words and phrases incorporated in our language from Indian origin. Take for example: canoe, hammock, hickory, maize, moccasin, potato, quinine, toboggan, tomato, wigwam, fire water, pale face, happy hunting grounds, bury the hatchet, only a very few of the many. Take also Caucus, Council, Chautauqua, Tamany, which are such important factors of our every day life.

What wealth has been contributed by Indian life and tradition to English literature, "Hiawatha," "Mogg Muggone," "Chippewa Legend," "Last of the Mohicans," and many others.

Defoe, Kingsley, Lew Wallace, and others have been made famous by narrating Indian life.

Among our national heroes are found Pocahontas, Pontiac, Tecumseh and Geronimo. Many others, men and women of pure Indian blood can be added to this list.

It may not be generally known that most of our great railway lines follow old Indian trails marked out and traveled over long before the white man saw this country.

The Iroquois Chief appealing for help said, "Your roads of travel follow the trails we had trodden for centuries. Have we, the early possessors of this land, no share in your history?"

Our industries and agriculture, our food supplies, painting, paints and stains and last but not least in this list, the field of medicine. All these have been enriched by most valuable contributions by the Indian.

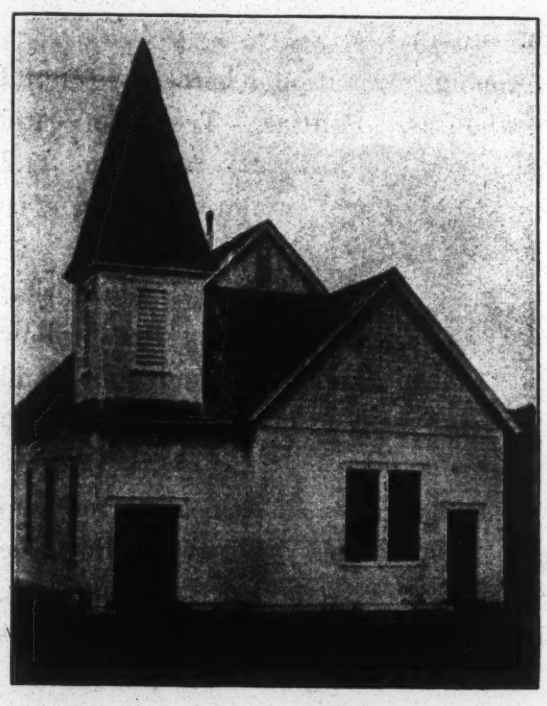
It would be intensely interesting to follow out these various lines which only have been touched upon but space will not permit as I wish to consider some

matters touching Indian character in which they furnish food for thought and examples worthy of imitation.

The first I mention, and I regard it as a good type of patriotism is:

LOYALTY TO HIS OWN RACE.

The prophet Jonah very well illustrates what I have in mind. I have more respect for Jonah than some people seem to have. He was a patriotic Jew, loyal to his own nation. He was willing that Nineveh be destroyed in order to save his own nation, aware as he was of the prophecy that the Ninevites would overthrow the city of Jerusalem and conquer his people. He did not want that



SIMNASHO INDIAN MISSION CHURCH

prophecy fulfilled. This explains why he was so reluctant in obeying the command to warn that great city and his displeasure over their repentance and God's forgiveness of the Jews prophetic foes. Indians are intensely loyal to their own people; I never knew a "slacker" among them.

When treated justly they are also loyal to the United States government. Some of them object to be taken to France as soldiers for they do not understand the necessity of fighting in a foreign country. They are willing to defend this country if that becomes necessary on American soil. Large numbers of Indians, however, have already gone abroad to fight the autocratic powers.

But first and foremost the Indian is loyal to his own people and will fight if necessary to the last man in defence of what he regards their just rights or to redress a wrong.

The Indian has never made war for war's sake, nor yet merely for plunder or conquest, but always in defence of right as he saw it. A careful study of Indian wars will fully sustain the above statement and prove the red race to be a brave, patriotic and peace loving people and not a race of savages as many suppose.

I observe again in this connection. The Christian Indian is loyal to his religious vow and is worthy of our imitation in this regard. I have received several score of Indians into church membership. Not a single one of these, of mature years, has ever hesitated to rise and publicly confess Christ.

Men and women who never had the courage to let their voices be heard in other public gatherings have never failed to stand up the first opportunity in church and declare themselves on the Lord's side.

I now recall a typical testimony on the first Sabbath after being received into membership a man in middle life, when given the opportunity, rose and very quietly said, "Friends you all know me, you never heard my voice in council meetings, I always sat in a back seat and listened. Now it is different. I have

taken Jesus as my leader and Saviour and now I want to stand here and tell you all what side I am on. I want all my friends to come with me and help me follow my Leader and have Jesus your friend."

Some years ago contractors were erecting Government school buildings at Warm Spring. Sabbath came and carpenters stopped work on the buildings but kept on at work in the shop. One of our Christian Indian women heard them as she came to church. She could not talk English, so taking an interpreter, and going to the shop she told the carpenters (white men) they ought to respect God's day and stop working. She said, "We will be glad if you will come to church, but we don't compel any one to do this, we do, however, think you should stop work." The reproof was a shock to the men and more effective coming as it did from an Indian rather than the missionary.

In a congregation of Dakota Indians the women are reported as giving the largest amount per capita of the whole great Presbyterian Church for missions. Seven Indian young men met for prayer and before separating did two things: organized themselves into a missionary band and second, took an offering. Then placing this offering in the hands of one of their number sent him out to do mission work among Indian boys and young men elsewhere. That was the origin of the Indian Y. M. C. A.

One of the most earnest and effective Christian gatherings of the entire country is the Indian Student Conference. June 1 to 10 is the date of this year's Summer Conference at Hollister, Mo., to talk over and plan programs of Christian work for their schools and home communities during the coming year. Hundreds of delegates will be present from the various Indian Young Men's Christian Associations. These Associations support Indian missionaries in various places together with a Y. M. C. A. Secretary in India.

Again the Indian is an example to us in caring for the poor and helpless. This is seen in the genuine affection Indian parents have for their children. This is notable of the Indian race, especially is it true of Christian Indians. A selfish spirit if found among them has been acquired, for it is not native to the Indian race.

An elder belonging to Warm Spring congregation is a worthy example. I took pains to keep tally one spring when Tulox Holiquilla gave to his poor neighbors not less than two hundred dollars worth of seed grain, while during the previous winter he had given fully as much to the poor in food supplies.

Another Indian elder, Tomer Handly, a man of moderate means has made it a rule for many years to keep two or more helpless old people in his home and takes care of them as if members of his own family. These things do not get into the statistical reports of the church.

The government provides a little food but no home for destitute Indians. The Indians themselves must provide the latter or these needy ones will perish. An old Indian who had served our country as a faithful soldier in the army became blind and destitute. His immediate friends were unable to provide for him and had him brought to the government school. An Indian policeman, not a Christian and not a kinsman, except he was an Indian, took the blind man to his home and cared for him the remainder of his life. This is not at all a rare thing among these people.

I have known a very few cases where a medicine man or woman have been abandoned and would have perished but for the missionary. This, however, was because of superstitious fear of Indian doctors and not because of pure neglect or lack of human sympathy.

"None of us liveth to himself." The Indian is doing his part and will yet do it better as he more fully imbibes the spirit of the Gospel. Let us never forget the truth and sentiment of a banner carried by some Alaska Indians with this inscription, "You cannot hyphenate us, we were here before Columbus."

SOME HINDERANCES AND ENCOURAGEMENTS.

By Rev. H. T. Jackson, Warm Spring Mission, Oregon.

WE TRUST you have read between the lines in the report given each month during the year, and have realized something of the hindrances prevailing in our attempts to lift up a very needy race.

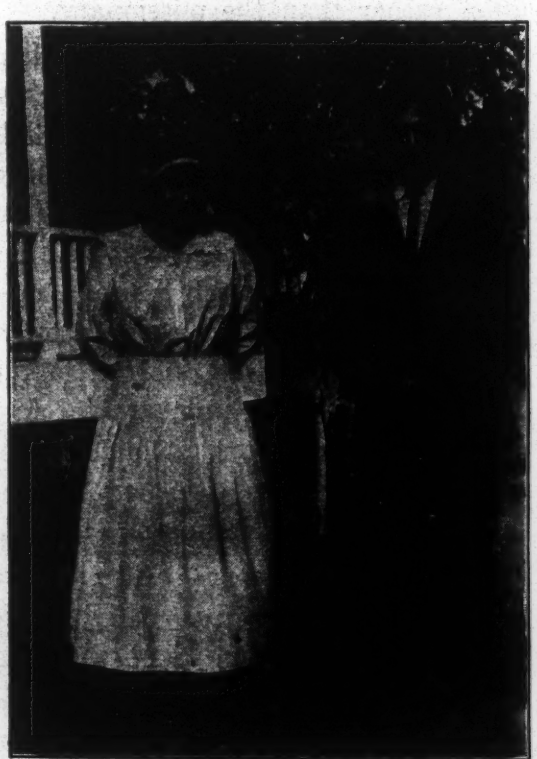
Old customs, superstition, suspicion of the white man, heathen religions, and many godless government employees all conspire against the evangelization of this strange people.

There are many Indians on the Warm Spring reservation who actually mistrust every white man, even assert their hatred of him, because of mistreatment or injustice of our race toward the aborigines in early days.

Moreover, the stronghold of false religions for many years on their minds and hearts, prove to be a great detriment to their moral and spiritual uplift. The pernicious influence of the large majority of government employees and others in our midst, in the example set by grievous Sabbath desecration such as fishing, picnicing, sight seeing, non-church attendance and the utter absence of any desire to rescue the perishing all about us, make our work very difficult.

Sometimes the missionary and wife experience a sort of loneliness, and long for the fellowship once enjoyed among loyal, Christian people.

The conditions just stated increase the great need of special tact, wisdom, and persevering earnest prayer to Him Who can change hardened hearts and wean them away from such worldliness, to center their affections on our blessed Lord.



BRIDE AND GROOM AT WARM SPRING.
Married by Rev. H. T. Jackson
at the Parsonage.

Amid all these disappointing features of our mission at Warm Spring, we see much for which we are grateful.

First the great opportunity to sow the good seed of God's word among the boys and girls nine months during their attendance at the government boarding school.

June 14th the closing exercises were enjoyed by a large audience. The readers of the Magazine would have been delighted also. Five young people of the sixth grade received diplomas for completing the prescribed course of study. The primary department gave a very creditable entertainment consisting of songs, dialogues, drill, etc. Today while we write the school rooms, dormitories, and grounds just back of our mission property are practically deserted; no longer do they resound with the hearty shouts and laughter of the one hundred in attendance during the past year. Most of them will be expected to return about the 20th of September. In the meantime, let us all remember them constantly at the throne of grace; please pray that they may not fall into the snares or pitfalls which lie in their pathway all over the reservation. We are thankful for the privilege of keeping before them what it means to be patriotic in these times of direful need. A number of the boys of the primary department manifested a special interest in "The Red Cross War Fund," and gave money earned for this special object.

This was largely due to the efficient primary teacher, Miss Ethel M. McConnell, who has been so helpful to us during the year in the Sabbath School and other departments of our work; we will miss her very much as she has tendered her resignation and departed last Saturday.

WARM SPRING MISSION SCHOOL BOYS.

$80.00 in all was contributed by the employees and others for the above mentioned fund.

On June 9th, we had a helpful communion service, and were cheered with a large attendance, notwithstanding the absence of many of our members who are working a great distance from their homes and the agency.

A noted example of loyalty was that of an Indian about 65 years old who on the Saturday previous traveled fifteen or twenty miles on horse-back, camped out over night, then on Sabbath morning started on another thirteen mile jour-

ney in order that he might enjoy the service with us. He is poor in this world's goods but he gave up two days' work at $5.00 per day, (his place was given to another), that he might sit down at the Lord's table with us. Many illustrations of his devotion might be given; he is liberal, too, with his small means, for various benevolent purposes. In his testimony yesterday at the close of the sermon, he told us that formerly the descration of the Sabbath was a common experience with him, in doing unnecessary work, selling cattle, etc., but since he became a Christian and united with the church, he always endeavored to be at the house of God and loved to hear the good words of life from the gospel. We can truly say his testimonies harmonize with his practice.

Just before school closed two boys came to our home and made a public profession of faith in Christ, and the same day the parents, being Shakers, came and objected to their being received into the church, hence we could take no further action; there are other similar examples. This is one of our great hindrances.

We wish you could hear the excellent testimonies in our meetings of what the grace of God has done in transforming lives, and what the Christian religion means to many in the way of comfort.

The following is one: "I could never have been brought to this house by anybody. I am glad the love of God followed me until I am here in this seat. Nothing but God's love brought me, and that it will bring you is my wish and prayer. My seat was near the door once. In my pocket was $25, a deck of cards, and a bottle of whiskey. When I heard God's words they hurt my feelings; I got up and left the church. My home was as swept out with a broom now clean for my punishment. (He means God took all his thirteen children; and the custom is when one has a funeral, the friends take as presents everything in the house if they so desire). O, for shame! God's eyes were upon me for good. He had my house swept out. Until this was done I did not see my condition. I worked against the good being done, did all I could. But now I am working harder to help carry on this work for my good. I have such a load of sin, it looks as though I never could be forgiven; but my prayer and aim is to

GIRLS IN THE MISSION SCHOOL WARM SPRING, ORE.
PREPARING POTATOES TO PLANT.

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stand strong for my Master. Do not let the words of God hurt you and leave this church. You will be glad to come back to it some day and you will be glad to hear the words of God."

We have a number of praying people in the privacy of the home. For example, one day a few months ago, we were standing before the door of a very humble cabin, heard some one talking within, and before knocking, it was discovered that poor blind Beechkin, all alone, humanly speaking, was in communion with his Lord. This is a common attitude of his soul, and who can estimate how much we are indebted for the many petitions which go up at morning, noon, and night from this servant of Christ. Beechkin is a marvelous character in different ways.

In closing, the request is renewed for continuous intercessory prayer by all the members of missionary societies throughout our church.

First, let us praise God for what has been accomplished through His grace.

Second, pray that the above stones of hindrance may be "rolled away," such as the evil influences of Christless employees, or that these may be removed and others sent who will be co-laborers in lifting up the fallen all around us.

Third, pray that the ignorance, superstition and paganism of many years may be overcome.

Fourth, pray that the darkened minds and hearts of our Indians may be illuminated by the lamp of God's word through the Holy Spirit.

Fifth, pray without ceasing, for your missionaries at Warm Spring, that we may have Divine wisdom to solve the many problems which confront us on all sides, that the passion of Christ for souls may take complete possession of us, and that we may be entirely surrendered in carrying out His plans. More and more we feel the need of your prayers.

INDIAN HEAD ROCK.

By Mrs. D. A. Cooper, Savanna, Ill., R. F. D.

(Recent Years, Missionary at Tama, Iowa).

NEAR THE east approach to the Milwaukee railway bridge over the Mississippi stands Indian Head Rock.

Indian Head Trail, passing between the rock and the river has recently been converted into a highway whose markers are Indian heads cut out of boards and glaring red and yellow bands painted around the telegraph poles.

If the stony "Head" of the name giver can think it may fancy the automobiles that whizz past are "big medicine" arrows. Khaki clad troops guarding the bridge, their tepee like tents clustered on the sands, suggest that war still wages and may bring to remembrance how he himself came to be standing like a sentinel set to guard the "Great Father of Waters."

Legend says he had had a "little unpleasantness" with his squaw; possible she had been provoking—some good women are—may be he had been domineering. Teuton Nobles (?) are not the only despots. He resolved that "lasting peace" was what he wanted and he got it. Ducking stools being unknown to primitive man he carried his mate to the

river and threw her from the high rock bluff into De Sota's burial stream where she sank never to rise again.

He expected her to swim out cooled off and ready to yield him the obedience he felt was his due, but the minutes lengthened into hours, the hours into day and the days into years; still he stood gazing at the river whose waters hid from his anxious gaze the woman whom he loved now as he had never loved before.

INDIAN HEAD ROCK.
Savanna, Ill.

As he stretched up on his toes trying to peer beneath the current his form elongated; his arteries hardened; his pulse ceased to beat; his limbs consolidated; only his profile remained unchanged. Ketchi-Manitu had turned him into a pillar of stone.

There he stands today a petrefied warning to the sterner sex that the gentler will have her way or perish.

Now that his steps have been arrested why not be charitable and say something nice and good about the great stone giant?

He's too big to enter a saloon. That, alas! cannot be said of all the men of his city.

He's cleanly. Indians, as a rule, are not. He, however, takes shower baths innumerable. Instead of feathers he wears some neat little trees on his cap. Only fashion nowadays decks her giddy head with birds—slaughtered birds—better wear them alive and singing.

His face may be a trifle long (fifteen feet)—Presbyterian ancestry mayhap, though lengthened visage might be traceable to brooding over the wrongs of his race.

Standing near the fertile corn fields of the Mississippi, acres and acres of which once belonged to the Indian, he has seen the greedy white man drive his poor red brother farther and farther toward the setting sun.

To retreat before a tormentor whom he dare not scalp is an Indian characteristic. The besetting sin of the Indian pupil today is to run off from school. As our hero has only one leg and it is stiff, any educator ought to be able to hold his attention.

He studies the book of nature. "Open Bible," another quaint rock is very near our Indian. He reads that every day. "Twin Sisters," too, are close by. When partly enveloped in mist from the river they are beautiful—look like lovely brides—he reads them also and knows their hearts are stony.

He never attends lodge any more, lets his white brother go to lodge and do the smoking. "No tobac" for him! He's

too civilized. He never takes the name of Ketche-Manitan in vain. He'd be afraid. He never gambles, nor covets, nor bears false witness, nor steals. If a tourist should fall off his head and die with broken neck, you could not hang him for the killing, now could you?

The heart of our Indian while cold in January is quite warm in August. The average for the year would be normal.

In some respects he would make a better husband than before the metamorphism: he'd lose neither his buttons nor his temper, nor tear his dress suit—no mending—no laundry work; the cooking would be always satisfactory. His companion would be welcome to all the money she could pick from his pockets and might come and go at will. He would stay at home and lead the simple life.

Let legend look backward and tell us that the rash act of long ago was condoned; that his shade was permitted to join that of his mate in the Happy Hunting Ground. Let legend look forward and prophesy that beyond the mystic river in the abode of the hereafter the united live in a peace and happiness that will last forever.

THE OLD MAN.

One spring, long ago, after the snows had melted and the robins returned, the warm sun brought a bunch of saw-toothed leaves up out of the ground.

The French children looked at these leaves and called them den de leon—tooth of the lion—but the English boys and girls changed the words to dandelion.

The little Indians watched the plant send up a sort of pipe stem and by and by on the top of it there came a picture of the sun. It made them think of the white man's gold pieces and they hoped the Great Spirit would change the little suns into money with which they could buy coffee, sugar, bread and blankets. As they watched, the yellow disk became a ball and finally turned white. Now it made them think of a pale face when he has lived a long time—Indians do not turn gray. In their disappointment they said: "No good! No grow into money! Just old man!"

So in contempt they named the plant, Ba-di-to, (The Old Man) and that is what the Mesquakies still call the *dandelion.*

THE STRAWBERRY.

One night an Indian lay resting under a pine tree. Two bright stars shone through the thick leaves or needles and he thought they were the eyes of the Great Spirit keeping guard. Soon the Indian fell asleep. When the wind blew softly through the branches of the pine, there was a low voice which seemed to say, "You have learned how to read and to write and to count and to farm; you have been kind to the sick and the old; you have not lied, nor stolen, nor been lazy, nor drunken, and you have not wasted your money; you have been a good Indian, now what can I do for you?"

Then the Indian said, "Make me a fish that is round and sweet and juicy and hasn't any bones."

The Great Spirit complied and made —the *Strawberry!*

EGYPT-

Minnehaha Finney, Editor, Tanta, Egypt.

THE THANK-OFFERING IN ASSIUT.

The Thank-Offering of the Assiut, Upper Egypt, Women's Missionary Society, was held March 22nd, 1918. Our Thank-Offering day is really a week of Thank-Offering, as the Khayat Girls' School hold their special day and one afternoon is given up to exercises and the offering. Then the Pressley Memorial Institute have an afternoon for their little school in the south part of town, and the school in the north end; then comes the general meeting held at the church, where all the Thank-Offerings of the ladies of the church give their offering and all is counted in a grand total.

This meeting is announced for 3:30 p. m., but by two o'clock the church will be fairly well filled up, and by three-thirty no seats will be found for late comers. This year our president, one of the Egyptian teachers wives, led the meeting very tactfully by keeping things moving and having a short program. A most excellent program consisted of a well prepared paper by one of the Syrian teachers, followed by a good and instructive declamation and some songs; one by the teachers of both schools, assisted by Mrs. Neal McClenahan.

The committee selected to distribute the Thank-Offering always consists of three Egyptian ladies and two American ladies. After hearing the report of the distribution of last year's money, all awaited breathlessly to hear this year's offering, hoping it would be larger than last year's, yet scarcely daring to think it possible, in view of the hard year and high cost of living. Yet all realizing the very many blessings we have received the past year. When the announcement was made, this year's offering exceeded last year's by one hundred and fifteen dollars; the whole amount being $640. All joined in the psalm of praise with joyful hearts and happy faces.

Our people of Assiut do not wait to give their gifts at the Thank-Offering meeting. Early in the winter enough was given to buy 102 warm dresses for the very poor, who would otherwise suffered from the cold. The men gathered a large sum of money and bought food for the poor. Many of the wealthy families from time to time have distributed wheat to the poor and one man gave the Thank-Offering for the recovery of his son from a severe attack of fever $500 for the boy to buy food and clothing. Our people are all most liberal and kind to the poor and give willingly of their abundance.

MRS. L. M. HENRY,
Assiut.

WHITE RIBBON EFFORTS IN ASSIUT.

For some years Assiut College has had a Temperance Committee, with every year a public meeting or two. Our older students always attend these meetings and contribute two or three numbers for their program.

However, I want specially to tell you of what the girls are doing themselves. We now have our own movement in the Girls' Boarding School at Assiut.

Our Temperance Committee is composed of a wide awake Syrian teacher as chairman and several "white ribbon" girls as members. This committee has not confined its work to arranging programs for the public and getting members from among the students of the school but is reaching out in different directions with its efforts.

The program for our May meeting

consisted in a dialogue showing the effect of alcohol on the body, an English poem and an Arabic one. Then songs in both languages having a strong moral and temperance tone.

A number of Moslem women had been gotten to the meeting through the influence of our volunteer band. A good representation of girls from the Coptic and Holiness schools of the town were present together with about 100 girls from our Protestant Day School in town. During the year 150 tracts were distributed, 100 badges were sold and many more of both could have been disposed of.

One of the senior members of the committee has secured 26 signatures from among the boys of the Government School nearby, making in all 130 members in the last five months. And yet people question the fact of the good influences of Egyptian women. A good Christian young woman can have just as powerful an influence over the young men of her acquaintance, it may be through her brothers, as such a girl can have at home. What is needed the world over is consecrated Christian women, women who are awake to the needs of the times, and to the value of their influence in their own sphere and environment.

In His name,
MARY A. WORK.

REPORT OF THE PRESBYTERIALS OF EGYPT.

There are four Presbyterial Missionary Societies in Egypt: Thebes, Assiut, Middle Egypt, and Delta. The annual meetings of these Presbyterial Societies are held in the Spring. The Thebes Presbyterial met in Luxor, in the Girls' School Building. About sixty ladies were present and a number of the older school girls of Luxor. There were addresses, which were very good indeed, and were printed in the Huda, our Arabic religious weekly. The school girls furnished temperance dialogues and special songs. There were delegates present from only three of the six societies because of the long distance to travel, necessitating two night journeys on the train, which our Egyptian ladies dislike. The Thank-Offering was $116.75. This was given to the support of the departments of work under the Egyptian Synod as follows: Sabbath School leaflets, pastoral schools, ministerial relief, work among Mohammedans, and evangelistic work in the Sudan and Egypt.

The Assiut Presbyterial met in Assiut in the church which was crowded by a very large audience. In spite of the hard times there seemed to be a spirit of real thanksgiving present which was given expression by the largest gifts ever gathered, the total being $667.70. And well might there be thanksgiving in Egypt and perhaps especially in Assiut. Our work has moved along uninterrupted—we find little cause for fears from war alarms and have not been called upon to mourn personal losses from its toll of human life. The Thank-Offering was distributed among the following objects: Fowler Orphanage, aid to churches that are not self-supporting, Bible women, Synod's funds, work in the Assiut prison and among the poor.

Middle Egypt Presbyterial met in Biba. The four societies were represented by twelve delegates. The Thank-Offering was $141.25, distributed as follows: Aid to churches that are not self-supporting, work among Mohammedans, Fowler Orphanage, Caliub Orphanage, pastoral schools, ministerial relief, American Bible Society, and work in the Sudan.

The Delta Presbyterial met in Mansura. The opening exercises were conducted by the president, who gave a short address. After the reports from the societies, the Thank-Offering Secretary read a paper, which was followed by a temperance oration delivered by one of the school girls. Then a most interesting paper was read. Subject, "The Sudan," Egypt's special mission field. Then we were intrusted both through ear-gate and eye-gate by a Japanese pageant, presented by the girls of the Mansura school. This aroused great interest and was very instructive. The Thank-Offering was $782.67, distributed to the various departments of the

Church's work in Egypt and for the support of the Fowler and Caliub Orphanages.

MRS. C. S. BELL,
Corresponding Secy.

THE FELLOWSHIP OF FAITH FOR THE MOSLEMS IN PRAYER, SERVICE AND SACRIFICE.

Written Especially for the Magazine by Miss Annie Van Sommer.

At a conference of missionaries recently held under the shadow of the Pyramids near Cairo, there was a general concensus of opinion that a change had come over the whole of Egypt within the last two or three years. The war has not had the effect of strengthening opposition to Christianity. On the contrary there is now a willingness to listen to the preaching of the gospel which has never been found before. Indeed in many places there is more than a willingness, there is an eager desire to hear. One speaker said, "The mass movement will be upon us, before we are ready for it." Three years ago, "the fellowship of faith for the Moslems" was formed, when many joined together to pray for the Moslem world. There are now between six and seven hundred members who are continually asking for the Holy Spirit to move in the hearts of the Moslems and to bring them into the kingdom of God. Surely He has begun to work —He is stirring up the desire to listen. Let us intensify our prayers, and ask not only that the people may be prepared to receive the words, but that many more may be prepared to carry the message of life to them.

God is working at the other end, let us take courage and renew our faith in Him. There are many things to be done in the near future. Lands that have been closed will be open to the Christian missionary. The Turks themselves have never yet had freedom to listen, much less to declare themselves on the side of Christ. The Kurdish tribes need shepherding, the frontier tribes of India are to be won. The Sudan must be set free to receive the gospel. The Niger country must be open to the messenger of the cross. Men and women with gifts for writing are needed to devote themselves to the production of missions of printed words containing the news of a Saviour. Men of business training and capacity are needed to give themselves to the task of circulation and Book selling. Others are wanted to reinforce the medical missions and mission schools. Just as in the earthly warfare that has penetrated into every department of our life, the heavenly campaign needs not only soldiers but every possible artificier and scientific device.

There is a great work to be accomplished: a great temple to be built: a desert to be transformed into a garden. And to do all these things we believe in the wonder working power of a God Who says, "All things are possible to him that believeth." "This is the victory that overcometh the world, even your faith."

Therefore, those of us who look out upon the Moslem world, and know the darkness and superstition of its peoples, we would stir ourselves up to lay hold on that unseen power to bring them life and healing and salvation.

Jesus the Saviour, instead of Mohammed: The word of life instead of the Koran: Holiness and purity instead of sin: A sure and certain hope instead of fear and terror.

This is the purpose of the fellowship of faith for Moslems. We unite together to plead for them. We offer ourselves to be the means of the answer to our prayers, if so be the Lord will use us.

Those who wish to join, may send in their names to Mrs. James Montgomery, P. O. Box 888, New York City, U. S. A., or to Miss A. Van Sommer, Fairhanen, Palais, Ramleh, Egypt.

The annual subscription is half a dollar. A card of membership will be sent to each member and news of the fellowship will be contained in the magazine, "Blessed Be Egypt."

VILLAGE WOMEN OF EGYPT.

When one enters a village of Upper Egypt and goes along the narrow hot streets, thick with the unsprinkled dust

of centuries and winds his way between the rows of huts of the same colorless appearance one smiles at the thought of trying to put anything of interest into a description of monotonous village life, and one is tempted to doubt whether these people have any real interest or joy in life.

Village women of Egypt. How little we really know of them, although we are right in their midst for when we go to them we are always intent on our own mission and rarely take the time to draw them out in conversation on the subjects in which they are interested. Yet they do have their interests, their lives and their sorrows. The village women are in a few words superstitious, credulous, ignorant, improvident and revengeful; while at the same time they are hospitable to a fault, frank entertaining, freer than their city sisters, generally content and often possessors of much homely wisdom.

These women frequently appear at their best in talking of their superstitious beliefs and customs. Many an uninteresting woman with whom conversation seems most difficult, will grow animated and talk for an hour or more at a time on the customs of her people. To a Westerner who loves innovation the sacredness of time honored customs makes little appeal and it grates on one's sense of moral propriety when the response to all his inquiries, "It is our custom," or, "It is not our custom," as the case may be. One sometimes feels that were it not the custom to eat one would starve for not even the cravings of hunger and common sense would be able to overcome custom.

Mr. Mansour Fahmy, in his "La condition de la Femma dans l'Islamisme," observes in substance, "The singular existence passed by the Moslem woman has long since struck Europeans. Their literatures speak of those who have been disenchanted, and rejected from the life of the harim; ethnologists paint the women ignorant, brutalized and subserient to the passions of men. European travelers who have visited the Moslem Orient have all been struck by shocking conditions of the women, and certainly the first thing which strikes one in the condition of the Moslem woman is the seclusion which is imposed upon her." The author, born a Moslem, having passed his youth in the midst of Moslems, but educated in Paris, goes on to say, that seclusion is provoked not only by the religious factor; it is also the result of customs and distinction of classes. Historic documents reveal the fact that seclusion tended precisely to distinguish the free woman from the slave. Mr. Mansour, being a Moslem, speaks with absolute authority and in such unsparing terms of the evils of seclusion that, as we understand, he has not been able to return to Egypt since publishing his book. He says that the question of the woman and her emancipation is the order of the day in advanced Moslem countries and that Moslems have realized the necessity of reforming their customs and the conditions of their social life. This being the case Egypt cannot be counted an advanced country and Mr. Mansour is in advance of his countrymen.

One is often struck by the absence of women in the streets. Unless it be evening when women go out to fill their water jars, one may pass through a town without seeing a single woman.

In very rural communities where the women work in the field, the *fallahs* may often be seen working along side her husband and brothers. While Coptic women are freer to go out than their Moslem neighbors the better classes count it more refined not to be seen much in public, and in many villages they follow the custom of the country almost as closely as do the Moslems. In a village visited recently where we were to have a meeting for women, we called on a large Coptic family in which were some fifteen women. We asked if they would go along to the meeting but they refused saying they never went out. We urged that the women to whom we were going were all Christians and surely no harm would come if they went along, but they stubbornly refused and then we suggested that we ask the other women to come to this house, but the

others, too, refused, so we had to have two meetings instead of one. When questioned, the women admitted that they went out to places of mourning only. We tried to tell them that it would be quite appropriate to attend a prayer meeting as a funeral but they answered that it would not be good form for them to go through the streets and to enter any stranger's house.

In some towns Coptic ladies go out only once or twice a year and that is to church when their children are baptized or to a special feast. In the town just referred to we talked with the men about the wickedness of the custom which excludes the women from Divine worship. We held that in this particular they were following the custom of the Moslems who practically eliminate the women from their religious life. The men agreed but seemed powerless to withstand the sacred custom. In one very ignorant and conservative village we asked the evangelist if no woman in the town could read. He replied, "Yes, one," and very kindly took us to her house. When we suggested that she might be a help to her less favored neighbors by reading and explaining the Scriptures to them we were informed without the slightest hesitation that it would be very improper for her to go to her neighbors and on the other hand very improbable that any of them would come to her. Such seclusion "cramps the intellect and withers the mental development of one-half the population in Moslem countries."

Some of the superstitious practices in vogue among all classes and creeds of Egyptian women would be fit reading only for those interested in medical subjects. Among these are some of the antidotes for the supposed hindrances to child bearing. It is well known that the cherished desire of the oriental woman is to be the mother of a large family; for so will she be able to hold her husband's affections. One would be disgusted with the foolish lengths to which these women go, were it not for the pathos of the situation, seeing the hold that superstition has over even the best of them. When asked where they got their information about such things, the divorced wife of a Moslem sheikh said that these things are all written in their book of medicine.

The use of amulets is very prevalent among both Moslems and Christians. This is largely due to the wide-spread belief in the "Evil Eye," a belief that some persons have the power of injuring or bewitching others by looking at them. This superstition is by no means confined to Egypt or even to the Orient. Children are supposed to be especially susceptible to the influence of the "Evil Eye," and fond mothers will often not let others see their small children if they are pretty or clever. A mother will never praise her child's beauty or cleverness for fear something will happen to it, nor does she like others to speak in its praise. Sickness is frequently attributed to the "Evil Eye." In Egypt the principle charms used to keep off the "Evil Eye" are passages from the Koran for the Moslems and verses from the Bible for the Christians. These are written on bits of paper and put into a little leather purse and hung around the child's neck or suspended over the neck and shoulders so as to hang at the side under the arm. Pieces of money and bits of hair and many other small trinkets are used as amulets, fastened to the hair or around the neck. An only child is sure to have plenty of amulets to insure its preservation. While writing this paragraph an enlightened young Copt came in and told that he had just been having a heated discussion with some women about the power of the "Evil Eye." He tried to persuade the women that such a belief was anti-Christian and dishonoring to God, but they held firm to their opinion.

We have referred to the hospitality of the village women of Egypt. No matter how rude the hut and how barren, when paying a visit one always has set before him some delicious dates, nuts or coffee, not to mention other good things. Frequently a meal is prepared unbeknown to the guest and after it is all ready it would be ungrateful of him indeed not

to partake of it. To be sure there is no hostess to preside at the table but the host is there and often some of his friends. The wife is busy over the fire and even though there may be servants she must see that things go right in the culinary department, then it would be violating custom for a wife to eat with her husband. The village peasant will share his simplest meal with a guest, and offer him shelter, even giving up his own bed. They never lack for time to visit with a guest. Indeed in some places time seems to be the only thing of which there is plenty. A villager once told me, I believe as a gentle reproof, that Egyptians unlike Westerners are never too busy to see people, for no matter what work they are doing they gladly leave it if a caller comes.

It is said by some authorities that curiosity is not a characteristic of the Egyptians. When a foreigner visits a village for the first time he finds this hard to believe for he is sure to be followed through the streets by crowds of men and children. Sometimes when the missionary is trying to hold a meeting for women she is unable to overcome the distraction which her presence creates. Her clothing is a matter of great interest from hat to shoes. The material is always examined and invariable the question asked, "Why don't you wear jewelry?" One may explain that we do not believe in wearing much gold or give a number of reasons, but none is so satisfactory as the simple answer, "It is not our custom." One learns that this is not mere idle curiosity for these women are as observant as many of their Western sisters in the matter of clothes. On the other hand one is occasionally struck with the stolid indifference on the part of some women to anything new or unusual.

A few words must be said in conclusion about the religion of the village woman. Moslems are apparently much less religious than the men, and it is quite certain that as a rule their faith is weaker. One of the most common sights in the Orient is the Moslem at prayer, but after six winters in Egypt I have never seen but one Moslem woman at prayer. It is extremely rare for women to go to the mosques although in some of the larger places of worship a screened gallery is pointed out as the place for women. This is doubtless due to the fact that Mohammed relegated women to the background in both teaching and practice. Yet many of the women know snatches of the Koran and from their husbands and sons they have learned to bring objections to Christianity. However it may be said that the village women of Upper Egypt are open to the Gospel. This does not mean that all of them flock to hear the story of Christ, but it means that in nearly every village it is easy to get a hearing. It is not unusual to get from forty to fifty Moslems women together who will listen with interest and sometimes with hear-hunger. The divorced wife of the Sheikh, referred to above, said recently that she received our message as the truth. She then went on to say, "You Christians have the truth about religion. You pray that God will save your Moslem brethren instead of asking Him to give them and their possessions into your hands as the Moslems pray."

The Coptic village women are not far behind their Moslem neighbors in ignorance of religious matters. They usually know that name of the Virgin Mary but I have met several who did not know who Christ is. Their ideas of sin are about as loose as those of the Moslem. In a village visited recently great astonishment was expressed that pride and hyprocrisy and other sins of the heart should be counted as sin since everybody is guilty of them.

"It is not in human nature to expect that great changes will be effected in a society by its own members, when the advocates of change have to face family estrangement, social ostracism" and even their means of livelihood. These "little ones" will only be liberated when they know the power of the Son of God to transform their characters and their lives.

DAISY GRIGGS PHILIPS,
Luxor, Egypt.

INDIA.

Mrs. Chas. Stewart, Rawalpindi, India, Editor.

OPENING OF THE GURDASPUR HOME FOR WOMEN AND CHILDREN.

Many of us dream dreams only to find that they are nothing but dreams, and build "castles in the air" only to find them tumbling down about our ears; but those of us who have lived in Gurdaspur for the last two years have seen one dream come true, and a real building built on real ground, and known to many both in the Punjab and in America as "The Gurdaspur Home for Women and Children."

For many years several of the missionaries of the Punjab had longed for a place where homeless woman and converts might be given the protection they need.

At the Annual Meeting before Miss Emma Dean Anderson went on furlough, four years ago, she was commissioned to raise $10,000 for a building for this purpose. One day, while doing deputation work in Paxton, Ill., she missed her train on account of the time having been changed. She then decided to make some calls and was led to speak to Mrs. Elizabeth Temple, of this work, and received from her a promise to give the money.

Miss Anderson immediately notified the Mission that the money had been secured. At the Annual Meeting of 1915, while she was yet in America, Gurdaspur was designated as the place, and Miss Anderson appointed Superintendent of the Home. When Miss Anderson arrived in Gurdaspur, March 3, 1916, she found an application awaiting her to receive a young woman who was needing a place of shelter and she immediately began to arrange to open the Home.

A small building, located beside the Ladies' Bungalow, which had been built for Bible women was available.

On April 1, 1916, the Home was opened by receiving two women and a little child. The first to come was Jeo, a bright, young Christian woman who had been treated very harshly by her husband's father and mother and being unable to endure it appealed to the missionaries for protection and was sent to Gurdaspur. She was very happy and was learning to read and her life was transformed; but in a little over a year God called her to Himself. The first to come to this Home and the first to be called to the Home above.

The object for opening this Home was to give a place of protection to widows, deserted wives, new converts, or any woman of good character needing a place of shelter. You, who are living in homes and in a country where women are respected and protected, little realize the dangers to which a woman, left alone in this country, is exposed. The members of her husband's family are often her worst enemies. For instance, shortly after the opening of the Home a bright, attractive young widow came who had gone to the missionaries of her district for protection from the evil designs of her father-in-law who would have taken her for himself or have sold her to another man; but fortunately she had strength of character enough to resist his criminal demands, and coming here has learned to read her Bible and is very happy.

A day school has been opened in connection with the Home and the women are taught reading, writing and simple arithmetic. Much time is given to Bible study. They are taught to make their own and their children's clothes, and some are learning lace making and hemstitching. Each woman does her share at cooking and in helping to care for the children. The second annual examinations have just taken place and most of the women did very well, especially in Bible. This year they had the stories of the Book of Exodus and half of Numbers.

One very bright, young Mohammedan woman came last June. She could only read a part of her Primer, but for examination she gave her First and Second Reader in Persian character, thirteen chapters from Matthew, and the First Book in Roman character. She took a grade of 72 in the examination on the

stories in Exodus and Numbers. Her memory work was the Ten Commandments, Lord's Prayer, Apostles' Creed, 1 Cor. 13th Chapter and twenty select Bible verses. Best of all, being convinced of the truth, she has asked for baptism. She received the highest grade in sewing and a very good grade in lace making.

The women who come not only find a safe, comfortable home, but are given an opportunity to learn to do something for themselves. Miss Anderson expects to train some of them for Bible women. During the time the Home has been in existence thirty-five women and twenty-three orphans have been sheltered. Of the women, two have been reconciled to their husbands and have returned home; two have gone to learn nursing in our hospitals; three have married; one is ready to go to a village to teach the Bible; another is doing zenana work in Gurdaspur City; two have died; several who came through wrong motives have left of their own accord, and two of questionable character were sent out.

Many applications had to be refused on account of limited quarters. At present there are fourteen women and fifteen children. As soon as the Home is removed to the new quarters the orphans from Pasrur are to be sent here, and during August and September the orphans from all the Mission Girls' Boarding Schools will come here for vacation.

Almost a year was spent in fruitless efforts to obtain a suitable site for the Home. Although there were available sites around Gurdaspur, the difficulty was in securing land near enough to the city that the women and children could walk to church. In answer to prayer, very suddenly possession was secured of a very desirable piece of land, near the other Mission houses and convenient to church and city. Work was begun immediately and on May 1, 1916, the first brick was laid. For three months the work had to be stopped on account of summer rains, another month work was delayed on account of not having bricks. War conditions made it very difficult to secure materials and transportation, but one difficulty after another has been surmounted and the Superintendent's bungalow which forms the front of the building, chapel, hospital, school room and thirty-six rooms for women and children are almost completed.

Invitations were sent out to many of the English friends and to representatives of our own and other Mission stations of the Punjab for the opening to be held April 3rd. Heavy rains fell for several days, but the day appointed for the opening dawned bright and fair and those who had been looking forward to this occasion were very happy. At 2:30 p. m. the guests gathered under a large open pavilion tent in front of the building. After a short devotional meeting of thanksgiving for the blessing which had been upon the work, Dr. Gordon told briefly of the work of building and the difficulties overcome, and presented the head builder and the man who had helped in overseeing the work and accounts, with gifts in acknowledgement of their faithful service.

Miss Morrison, of Lyallpur, chairman of the Board of Managers, told something of the object of the Home. Miss Anderson was then requested to tell how she received the money for this work, and at the close of her remarks unveiled a very fine picture of Mrs. Temple. Mrs. Ralla Ram, an Indian Christian lady, in a few well chosen words received the building in the name of the women of the Punjab. Each workman was then given a small gift. Mrs. Estcourt, the wife of our Deputy Commissioner, the highest District official, turned the key and pronounced, "The Gurdaspur Home open in the name of the Father, Son and Holy Ghost."

Refreshments were served to the Indian guests in the pavilion and to the English friends in the Mission Bungalow.

About three thousand dollars is yet needed to complete the building according to plans approved by the Women's Board and the Mission. This amount as well as the daily needs of the women and children and the upkeep of the work must come through the free will

offerings of God's children in this and the home-land. We ask for this work of love for the homeless women and orphan children of the Punjab a large place in your prayers and free will offerings.

MARGARET A. ANDERSON.

SUDAN.

Mrs. T. A. Lambie, Editor.

We were all glad to receive the telegram from Mr. Guthrie on April fourth, "Boy all well." The Guthries are at present at Assiut; they expect to take the young man to Fairhaven for a time before bringing him to the rigors of the Sudan.

Miss McKeown arrived at Nasser on April second with her arm in a sling, the result of attempting to ride the "Evangelistic" mule at Doleib Hill with a raised umbrella. When she saw the crowds of poor sufferers at the clinic she seemed to forget her own pain and set to work to relieve theirs. The patients have never come in such numbers as they are this year, and many of them need serious operations which cannot be safely undertaken in the available unsanitary treatment rooms. With a proper hospital building, two doctors and four nurses, untold suffering could be relieved, this is not just a fancied desire to better conditions but an actual imperative need in this vast territory where thousands of people have absolutely no other place to go for medicine and treatments.

Miss Grove has taken over full charge of the Girls' School and is back at hard work after her furlough. The girls are very happy to have her with them again. A little evening prayer circle voluntarily attended seems to be bearing much fruit of love and peace among the girls.

The Smiths stopped at Doleib Hill for a fortnight's visit on their way to Egypt. While they were there, The Hill celebrated her sixteenth birthday, Mrs. Gilmore invited all the missionaries to a picnic supper to commemorate the event, a beautiful cake with sixteen candles and stick candy from America were much enjoyed.

"Boys will be boys," even in the Boys' Home away off in Khartum as you will see by the following tale. Luke you have all heard of, Babu (his real name is Farid but Luke calls him "Babu" and so everyone else does too, now) is the son of an Egyptian army officer and what is known as a traveling* wife, and so he might just as well not be any one's son, therefore the Giffens have taken him and love him and are trying to have him grow up into a good man. An eye witness writes:

"You should have seen the boys yesterday, each was given one cookie and one cake, Babu in characteristic style, ate his at once and called for more which he ate, Luke had a little tray and broke his cookies into small pieces on it and was playing along at them. Babu asked for still more and received a half one. He broke this in two and started to play with Luke. He would lay down his two pieces on the tray, then do a turn or two around and pick up three or four pieces, he would eat one or two of these, then lay the remainder down and go through his stunt again, until he had finished nearly all of Luke's share. He is getting fatter than ever. He may not be as quick to learn to talk as Luke, but if it is a question of getting something to eat, Babu never intends to come out at the little end of the horn."

Luke is three and Babu two and a half years old.—Ed.

OUR FIRST SABBATH BACK FROM FURLOUGH.

By Mrs. T. A. Lambie.

We arrived at Nasser on a Monday and had had a strenuous week before our first Sabbath after our furlough.

We slept a little later that morning than we had been doing; medical missionaries can take a little extra rest on that day, for as a rule all work except emergency cases and absolutely neces-

*A traveling wife is a woman who is legally married for a period of from three months to five years to a man who wishes only a temporary wife. Her compensation is money, an agreed upon sum.

sary dressings is suspended. After a leisurely breakfast my husband and I walked out to one of the little native huts which at present constitute our in-patient department, to see a man with a very bad knee, an infected spear wound. The day before he had been in very great pain, but this morning he was quite bright and cheerful, able to be sitting up; the result of antiseptic treatment and a drainage tube. He was taking an encouraging interest in his food which consisted of a gourd as large as a soup tureen full of very good looking porridge made of ground durra and milk, he was eating with a spoon fashioned from a clam shell.

After we had chatted awhile my husband asked them if they would like him to pray, several other friends had gathered about, they all thought it would be nice to pray especially since Jesus had heard the other prayers and was making him better, so we all bowed our heads, after a little while I peeked to see what the patient was doing, he seemed to think the praying was in good hands and meanwhile he was attending to temporal needs with huge shells of porridge.

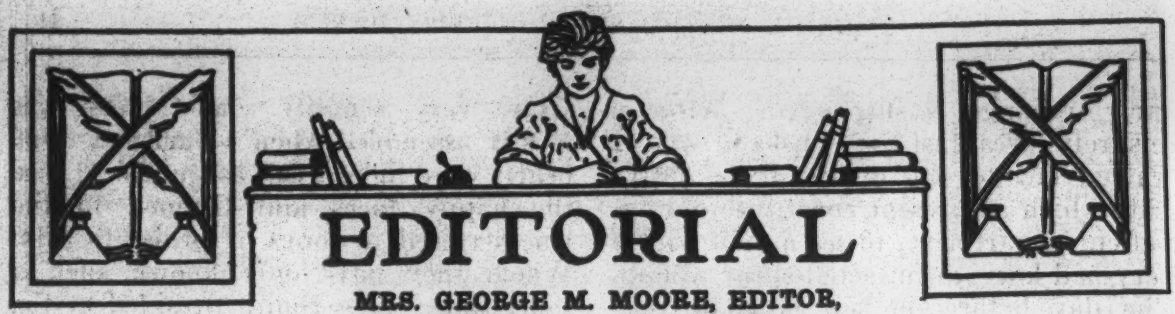
As we were returning from this call we heard the clang of a piece of railroad iron being struck with some metal, and surmising that it was the church bell we hastened our steps. The seating of the church has not been completed yet and we had been told to bring our chairs with us so we marched to the church with our chairs preceeding us on the heads of Nuers.

The congregation of something over sixty, very scantily clad Nuers was mostly assembled when we arrived. Our hearts were indeed full as we looked into the happy faces and listened to the voices raised in songs of praise to Him Whom they have only known such a short time. Mrs. Smith presided at the little organ, there were several songs, for the people love to sing, then the Rev. Mr. Smith conducted a very informal little service. The Holy Spirit has been at work here in answer to your prayers and ours, and these people who have sat in darkness so long have seen a Light, dim to them as yet, but we know that His strength is made perfect in weakness.

After church we had a crowd of our old friends down to the boat to hear some music on our new Victrola. They were particularly delighted with the "Billy" Sunday hymns sung by Rodeheaver; they were so pleased to recognize the name of "Jesus" in "Since Jesus came into my heart."

About four o'clock when the sun was loosing some of his fierce power we took a little walk down the river about half a mile, stopping at several little groups of houses, scattered parts of villages, where we found old friends, glad to see us and to know that the doctor was back, but busy gossiping, grinding corn, and all their worldly employments, and indifferent to our God and to His day. Do please dear friends at home pray earnestly that the Holy Spirit may work mightily here in the hearts of this people and that we few missionaries may lift up Christ to them.

We thank Thee, Our Father, that Thou hast permitted us to live in these times. We thank Thee for all Thou art accomplishing. We believe that Thy will is being done, and that through all the wars and the troubles that come Thou art still in control; that out from all the sorrows and sufferings, the groanings and the travailings, Thou art bringing better things; that Thy kingdom is coming and that Thy will is to be done on earth as it is done in heaven.—From a prayer offered by H. B. Frissell, L.L.D., late principal of Hampton Institute. *Southern Workman.*



EDITORIAL

MRS. GEORGE M. MOORE, EDITOR,
XENIA, - OHIO.

IMPORTANT DATES.

☛ OCTOBER 21-31, 1918 ☚

TO OFFICERS OF SOCIETIES:

The above is the time chosen for a systematic canvass in every congregation of the United Presbyterian Church, by a Committee appointed from the Women's and Young Women's Missionary Societies, to secure new subscriptions and awaken increased interest for the Women's Missionary Magazine.

This plan includes the list of all subscribers—NEW and OLD—it means EVERY PAID subscription. You are asked to aim for the highest possible list.

➔ OUR AIM ←

Is to place THE WOMEN'S MISSIONARY MAGAZINE IN 16,500 Homes.

HOW IT CAN BE DONE:

If 100 Congregations will each take 50 Magazines.....	5,000
If 400 Congregations will each take 20 Magazines.....	8,000
If 200 Congregations will each take 10 Magazines.....	2,000
If 300 Congregations will each take 5 Magazines.....	1,500
	16,500

The above is on a basis of 1000 congregations which we have, and no one is able to compute the results of such a wide-spread effort as herein planned.

We Can Do It If We Will. Will YOU Help? Plan Now.

☛SAMPLE COPIES FREE☚

HONOR ROLL.

The Women's Missionary Magazine will publish the name of ALL the societies having made a thorough canvass of their congregation. The first place will be given to societies sending a list of all the paid subscribers in their congregation that counts FIFTY AND OVER.

The next list will be of the societies sending a list of TWENTY and over and so on until EVERY SOCIETY has been published.

The plan is feasible and reasonable. This effort is to increase the circulation of YOUR Magazine and thereby increase the efficiency of the Women's General Missionary Society.

DO THE VERY BEST YOU CAN. GET READY FOR A THOROUGH CANVASS.

☞*Send complete list of all paid subscriptions promptly following the canvass*—OCTOBER 21-31, 1918.

Address All Correspondence to

THE WOMEN'S MISSIONARY MAGAZINE
Xenia, Ohio.

THANK OFFERING

EDITED BY MRS. MARY CLOKEY PORTER.
2823 Perrysville Ave., North Side, Pittsburgh, Pa.
Business Address,
905 Publication Building, Ninth St., Pittsburgh, Pa.

TAKE TIME TO PARY!

God gives us time.
We should use it for Him.
Set apart a stated hour.
Let it be filled daily—with prayer.
Be definite in your petitions.
Pray for the salvation of souls.
Pray for the workers.
Pray for the work.
Pray for enlarged contributions.
Pray for more liberal Thank-Offerings.
Pray for the true spirit of giving.
Pray the prayer that reaches heaven—the fervent prayer.
Watch for the answer!

"A YEAR WELL BEGUN."

? ? ? ? ?

Will the old proverb, "A year well begun, is half done," justly apply to 1918 Thank-Offering work in Societies? Will it?

Seven months are already numbered with the past. What has each society done to reach every woman in her congregation and interest her in what the Thank-Offering has done and is doing for missions? How many are planning to make this year's offering the largest in the history of their congregations? This goal *can be reached* by making appeals to church members individually. Don't be satisfied with church bulletins or letters of invitations to your "Ingatherings." Go to the women and young women in their homes. Tell them what the Thank-Offering does toward the support of work in the home and foreign fields, and ask for definite gifts, and for prayers to accompany them. Prayer has the power to lead us to love things that before we pray may be very distasteful to us.

Only five months remain in which to put forth effort toward securing a large Thank-Offering for 1918. What will you do in the time that remains? Will you sit idly down with folded hands, satisfied to give your own offering, while scores of women, yes of men, too, are ready and willing to give for the asking.

Ask! Ask! Ask! till ever one on your church roll has a chance to give a gift of gratitude to our Lord in this year. When money is needed for the support and extension of His cause more than ever before in the history of the world.

If we only had the money
That belongeth to our King
If the reapers of God's bounties
Would their tithes and offerings bring,
Then the windows of the heavens
Would open wide at His command
And He'd pour us out a blessing
That would overflow the land.

If we only had the money,
It would give Redemption's song
To weary hearts now crying out
How long, O Lord? How long?
And the thirsty land would blossom
And the "Waiting Isles" would sing
If we only had the money
That belongeth to our King.

O, ye stewards, get ye ready!
Soon will come the reckoning
When we'll answer for the money
That belongeth to our King.

HIGH PRICES.

In these days of high prices, printing and paper in all forms, have risen with everything else. Hence your Thank-Offering Secretary asks that the "Messages to Societies," sent out last year, with instructions in regard to the Thank-Offering work, be used this year also. In case of new officers of societies, orders for same will be filled if sent to Women's Board, 905 Publication Bldg.,

Ninth Street, Pittsburgh, Pa., with postage for same.

Sample copies of the 1918 new Thank-Offering Service and Pageant, as given Thank-Offering evening of the annual Convention in May, will be mailed after the middle of August, with the "List of Supplies" to the President of every Women's and Young Women's Society, whose name and address are given in this year's statistical report.

Mrs. Milliken, the Junior Secretary, will send her annual letters with sample copies of the Thank-Offering Service early in September, to the Junior leaders through the Presbyterial Junior Secretaries. We are hoping that the messages to congregational Thank-Offering Secretaries which will be sent with the sample services will be promptly given to them by the Presidents, and that all the officers of societies will cooperate with their Thank-Offering Secretaries in making the 1918 gifts even larger than those of 1917.

Remember! Designating gifts to work outside of that under care of the Women's General Missionary Society, means crippling the work you are pledged to support.

Be sure and read carefully and prayerfully all articles on Giving from month to month in our Missionary Magazine. Until the high prices under war conditions are over and we can once more return to the personal messages to President of societies.

THANK-OFFERING STEPS.

WAKE UP the indifferent and careless.

GET UP into close touch with Him Who is your strength.

GO UP higher in aims and efforts.

TAKE UP study of work that needs help.

CATCH UP if you have fallen behind in giving.

KEEP UP by more liberal giving each year.

PRAY UP gifts out of closed purses.

TALK UP what wonderful blessings God has given His own, through their giving gifts of gratitude.

SUMMER SCHOOL OF MISSIONS.

Wilson College, Chambersburg, Pa.

June 27 to July 7, 1918.

Home and Foreign—Interdenominational.

Mrs. Mary Clokey Porter, Reporter.

Registration.

The registration far exceeded the greatest expectation of the Committee of Arrangements. It numbered 778—being 225 more than in 1917. Sixteen denominations were represented by 75 members of women's boards and delegates.

The unprecedented growth of this "New Northfield" in two years, and the interest and enthusiasm manifested over organizing Wilson College Summer School clubs in Philadelphia, Pittsburgh, and elsewhere, to increase the attendance in the future, point toward the Federation planning—from necessity—a schools at some central place for delegates from West Virginia, Kentucky, Ohio, and Western Pennsylvania. If this plan be carried out by the Federation, "Old Northfield," the honored "Mother" of Summer Schools, will be blessed with a new grand-child in 1919.

Faculty.

Mrs. H. W. Peabody, Chairman of Summer School and Leader of Junior Methods. Foreign text-book, Jack and Janet in the Philippines.

Mrs. H. B. Montgomery, Leader of Bible Class for Girls (under 18 years) and Lecturer on Foreign and Home Mission text-books.

Mrs. W. H. Farmer. World Reconstruction Through Missions.

Miss Gertrude Schultz. Normal Mission Study Class.

Miss Anna Milligan. Foreign Mission Study Class.

Mrs. Samuel Semple. Home Mission Study Class.

Miss Noble. Junior Home Mission Study Class.

Mrs. C. P. Wiles and Mrs. E. C. Cronk. Women's Missionary Methods.

Miss Mary C. Peacock. Methods for Young Women's Societies.

Mrs. John Y. Boyd and Dr. Floyd Tomkins. Bible Classes for Seniors.

Mrs. Mary Clokey Porter. Intercessory Service. "Power of Prayer."

Mrs. W. E. Geil. Intercessory Service. Victory "Through Surrender."

Miss Vernon Halliday. Student Volunteer Meetings.

Addresses.

Dr. Arthur J. Brown. The New World Outlook.

Mr. W. M. Danner. The Bright Side of Leper Work.

Mr. Joel Hayden. Immigration.

Miss Jean Mackenzie. West Africa.

Mrs. Fred Bennett. The Americanization Movement.

Madame and Miss Saileres. Needs of French Orphans.

Miss Pauline Sen. Education of Chinese Girls.

Sermons.

Dr. Ethelbert Warfield and Rev. William C. Hogg.

Missionary Rally.

Brief talks by missionaries from France, India, Japan, China, Africa, Alaska, Brazil, New Mexico, Liberia, Philippines, and Porto Rico.

An interesting feature of the Missionary Rally was the singing of "Jesus Loves Me" in seven different languages. One afternoon was given to Denominational Rallies.

An Evening in France.

Saturday evening, June 29th, was given to the presentation of "A Dramatic Program—France, Yesterday, Today, Tomorrow," prepared by The American McAll Association. It was presented by young women delegates with telling effect to an audience of 900 which crowded the Wilson College auditorium.

The presence of Madame Salliens and her daughter who are in this country for a few weeks in behalf of the orphans of French Protestant soldiers who have been killed in the war, added greatly to the interest in the Pageant.

It is the aim of The McAll Association to have this beautiful and touching program given in communities throughout the United States. It needs no elaborate preparation, and, could be effectively given on a lawn as well as an indoor platform.

Copies of the Program can be secured from The McAll Association, 1710 Chestnut St., Philadelphia, Pa., at 5c per copy; postage 2c.

Prohibition Amendment.

Mrs. Peabody who was a leader in a committee of 100 women who helped to carry Massachusetts for ratification of the prohibition amendment, gave an inspiring report of the women's campaign there and urged the women of Pennsylvania to organize and push the work throughout the state.

As a result, a telegram from 700 loyal women citizens, representing 75 denominational boards of home and foreign mission was sent to the President of the United States, urging him to forbid the manufacture of beer and the sale of liquor during the war.

Similar telegrams were sent by individuals to their Representatives and Senators at Washington. All were sent forth with earnest prayer, for liquor to be forever banished from America and the world.

Independence Day
July 4, 1918.

The breakfast room, with tables decorated with flags, resounded throughout the meal with cheers and songs in honor of our country and its soldiers, past and present.

The most popular song, which was written for the occasion, was:

"Oh Sammies! Sammies!
We pledge ourselves to you.
We're standing square behind you
In the work you have to do.
We'll swallow down the corn-bread
And drink our sugarless tea,
And send the wheat and sugar
To Sammies across the sea.
Oh Sammies! Sammies!
On this Fourth of July
We will all be spelling
L—O—Y—A—L—T—Y."

The fact that Independence Day was being officially celebrated by six countries allied with America for independence against the tyranny of Germany—Great Britain, France, Italy, Nicaragua, San Salvadore and Peru, added greatly to the enthusiasm of the day.

The morning program with its classes was observed as usual. The afternoon and evening were given over to patriotic celebration and sports of all kinds. At 3 p. m. an exciting base ball game took place between the Westminster Camp team and the Conference team, with the final score 16 to 15 in favor of the latter. Soldiers from Camp Gettysburg serving as umpire and referee added much to the interest of players and the hundreds of on-lookers.

At 5:30 a fine picnic supper was served in the Wilson College Court. Two buglers and seven assistants, who by invitation came over from the camp at Gettysburg, lined up all the women, young and old in mess formation. The buglers played, "The Colors" and gave the "mess call" and the crowd passed by the long supply tables, and received supper in cafeteria style. At the close, the procession reformed and marched to the college hockey field to take part in a pageant.

The delegates were divided into six groups according to their birth months. Each group led by a soldier, represented in song or action two months of the year, for instance: May and June had a wedding and November and December, represented a flock of turkeys to perfection.

After a "soldiers' drill" a large A was formed in honor of the Company to which the squad of soldiers belonged. The "Goddess of Liberty" then appeared, surrounded by representatives of ten foreign nations, with a guard of soldiers. The buglers played and all joined in singing, "The Star Spangled Banner," after which a semi-circle was formed by the crowd in front of Thompson Hall.

Popular songs were sung and brief speeches made by the soldiers, some of whom had served as ambulance drivers in Europe, and in the army in France and elsewhere. This part of the day's program closed with vesper services.

At nine o'clock the girls enjoyed water sports in the college gymnasium, tub races, umbrella and candle races, swimming and diving.

Ten o'clock found groups of girls holding evening worship in various rooms. So ended a most enjoyable and helpful Fourth of July.

Music.

A chorus of over fifty voices led and trained by Miss Florence Wright added greatly to the evening services. After the sunset service, the closing evening, on the lawn, the choir gave a brief pageant representing Christian women carrying the gospel light to the heathen world, and indicated the large number who are still in darkness because those who have the Bible are so slow in sending it to those who have it not.

Later in the evening the choir carrying colored lanterns went to all the buildings and gave farewell serenades to the delegates.

Gleanings From Addresses.

Miss Mackenzie of Cameroon Mission, West Africa: When the war came, one tribe sided with the Allies, the other tribe was armed by the Germans and sent to fight their enemies. The Beach tribe was badly cut up, and the country devastated, so that when peace was made, they were in a fair way to starve. The Bush tribe who are Christians, hearing of this condition, urged their enemies to "come and eat out of their kettles until they could plant their gardens and raise their own food." Thus, the friendliest feeling exists between the two neighboring tribes.

When asked what attitude the natives of West Africa took toward the European war, Miss Mackenzie said: "Their point of view is purely selfish. They wish the war to be over merely that they may again have the things of which the war has deprived them. They are not capable of appreciating what the war is about or having any real interest in it."

Dr. Arthur J. Brown: Four-fifths of the people of the non-Christian world are engaged in the war. China, Japan and Siam have all declared for the Allies. There are now 160,000 Chinese in France and 400,000 from India in the British army. Syrians, Persians, Egyptians and Armenians are all suffering from the war.

The cost of carrying on the mission work, and the cost of living have increased so enormously as to justify the Mission Boards of America in asking for large sums of money from the churches for support of the work. In Syria, bread is $1.70 a loaf; in Constantinople flour is $80 a barrel; in Teheran, sugar is 80c a pound, and in some places tea is $2 per pound and milk is 30c per quart. Transportation in the mission fields has increased 40 per cent. and the annual loss by exchange is now one quarter of a million dollars. The price of drugs has increased so as to require greatly increased funds for support of hospitals and dispensaries.

The German Protestant Foreign Mission Society, previous to the war, supported 4000 schools, as well as churches, hospitals, etc. Since 1914 these have been given up and the work, if carried on, must be by others than Germans.

The only hope for the world lies in the universal acceptance of Christianity, and that is the chief aim of the missionary enterprise.

Mrs. Fred Bennett: The Americanization Movement is an effort to Americanize in two years the foreigners in this country, to teach them the English language, American ways of living and American ideals.

To accomplish this, all the philanthropic, social and home missionary societies will have to co-operate with Christ as the Leader.

Mrs. H. W. Peabody: A committee of 100 women composed of presidents and deans of Girls' Colleges, members of mission boards, presidents of clubs of Boston and the state, doctors and prominent Jewish women, in short, all the influential women of the state of Massachusetts joined in carrying on a campaign for prohibition, and as a result the amendment was ratified. What was done in Massachusetts can be done in any "wet" state if the women will unite and do their best to win for temperance.

Mr. Joel Hayden: It is necessary in order to understand the immigrants to study their historical background. If they are not taken at the right point they become the most radical agitators. Some of the finest material we have is turned to a hinderance instead of a positive asset, through our lack of knowledge of the right way to treat them. To make good citizens out of these people, we must strive to understand them, give them the pure Gospel, take care of the housing conditions and prevent economic exploitation.

Mr. Danner: My recent visit to leper asylums over the world, revealed the fact that there are from two to three millions of lepers living today, which means one out of every 750 of the world's population. They are largely found in India, South China and South America.

Leper colonies were visited in Hawaii, where the first leper colony was established in the island of Molokai by a Catholic priest—Father Damie.

There are 4,444 sufferers in the Philippines, our United States possession. The work for lepers was begun in Tokio, Japan, twenty-five years ago with 70 patients and now there are five large colonies established by the government.

An asylum has been provided in Louisiana for the lepers in United States.

The Interdenominational Mission to Lepers was organized in 1873 to relieve suffering, supply needs, give the Gospel and try to stamp out leprosy in the world.

Sunset Services.

"Under the Oak at Wilson" was the "Mecca" at twilight each evening, for hundreds of white clad women and girls, for the vesper services which were most inspiring. The brief addresses and prayers from missionaries and leaders were extremely helpful.

Plans for 1919.

Place: Wilson College.

Time: To be announced later.

Honorary Chairman: Mrs. Henry W. Peabody.

Chairman: Miss Evelina Grieves.

Faculty: Much the same as 1918.

Program: Ten days for foreign and home missions, with but one Sabbath.

Registration Fee: $2.00.

Camp Tents: If possible to secure them.

An Echo From the United Presbyterian Circle.

In the vicinity of Chambersburg there are but two small congregations, hence the United Presbyterian registration was but small. The majority of those present hailed from Philadelphia and Pittsburgh.

In active work and enthusiasm they were not a whit behind their sister denominations. The denomination rally brough twenty-three to join the psalm singing and prayer, and to listen to Miss Anna Milligan, Miss Ida B. Little and Mrs. M. C. Porter tell of the work of the Women's, Young Women's and Junior Societies of the church.

One good faithful woman brought her five or six children fifty miles over the mountains and said on leaving, "I am fully repaid for the long ride."

Miss Little was the Leader of Camp Gordon (named for dear "Auntie" Gordon of India fame). The Women's Board provided a handsome felt banner for Camp Gordon which was flung to the breeze near Fletcher Hall which was headquarters for the United Presbyterians.

Miss Little had charge of our Sabbath School class each Sabbath, which numbered sixteen. About ten o'clock every evening, prayer service was held in Mrs. Porter's room in Fletcher Hall, with from eight to fifteen present—all taking part.

Devotional Spirit.

The very atmosphere of the Summer School was charged with the true spirit of prayer. The Bible Class for Girls (18 years and under), Subject: "The Prayer Life of the Master," with Mrs. Montgomery as Leader, did much to foster the spirit which found expression in the "Intercessory Service" that followed. At 11 o'clock each day (except Sabbaths) might have been seen several hundred women and girls hurrying from the class rooms toward the auditorium of the College for "The Fifteen Minutes a Day With Jesus" Service, lest the doors would be closed before they could enter.

The spiritual results of these intercessory services and studies only heaven can fully record. The topics of the devotions which made special impression were: Power of Individual Prayer: Key-verse John 15:7 and Power of United Prayer: Key-verse Matthew 18:19.

Emphasis was specially laid upon the need of setting apart a definite time early each morning of one's life for personal communion with the Lord, and upon the growing need of a revival in Christian homes, of family worship.

From that time to the close of the ten days, these two subjects were uppermost in the hearts of young girls and married women who met for consultation and prayer for guidance of the Holy Spirit along these two lines of worship. Many a heart resolution found utterance for a changed individual and family prayer life in the future.

Four hundred copies of the folder, "Fifteen Minutes a Day With Jesus" were distributed, with three hundred copies of the leaflet, "The Morning Watch," by Rev. Andrew Murray.

At the special request of many delegates the folder will be published soon by our Women's Board, together with the remarks made by the leader of the "Devotional Period," and a list of booklets and leaflets on Prayer, for use of missionary societies. Order of Women's Board, 904 Publication Bldg., Ninth St., Pittsburgh, Pa., or of Mrs. M. C. Porter, 2828 Perrysville Ave., N. S., Pittsburgh, Pa., about September first. Per copy 3c., per dozen 30c., per 100, $1.25.

LIFE DIRECTORS.

1. Mrs. J. P. MacDanel. By her son.
2. Mrs. J. Alvin Orr. By a friend.
3. Mrs. K. C. Johnston. By her son.
4. Mrs. Collingwood. By her son.
5. Mr. Lelo Collingwood. By his mother.
6. Mrs. E. M. Hill.
7. Mrs. Anna M. Scott.
8. Mrs. D. Emmet Alter. By her mother, Mrs. J. C. Alter.
9. Mrs. W. B. Boies.
10. Mrs. Ada Reber.

MEMORIAL ROLL.

1. Mr. and Mrs. Henry W. Savage. By their daughter, Mrs. M. Alexander.
2. Capt. John Paisley. By his wife
3. Miss Mary Anderson. By her sister, Miss Sarah Anderson.
4. Mrs. Emma H. Brown. By her husband.
5. Mr. and Mrs. William Miller. By their daughter, Mrs. H. C. Campbell.
6. Mrs. Mary G. George. By her son, Mr. W. S. George.

MRS. J. B. HILL,
Treasurer.

SENIOR LIFE MEMBERS.

June 1, 1918 to July 15, 1918.
($25.00 Each).

1. Mrs. H. Greenwood. By W. M. S. 1st Buffalo, of Buffalo, N. Y.
2. Mrs. Martha R. Huth. By her husband. Alliance, Ohio.
3. Mrs. J. P. Lipp, Youngstown, O.
4. Mrs. H. M. McDonald, Steubenville, Ohio.
5. Mrs. Jennie McCleery, New Concord, Ohio. By her daughter.
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8. Mrs. Noah Shafer, Avalon, Pa. By Bellevue W. M. S.
9. Mrs. V. G. Fritts, West Allis, Wis.

CORRECTION.

Mrs. French O. Ross, Life Member. Made by son, James Merle Ross.

"DOLLAR SHOWER."

Mrs. J. W. Aiken, Mrs. Nancy B. Smith, Mrs. D. F. Hutchison, all of Los Angeles, Calif.

LIFE ANNUITY BONDS.

The Sterling Convention of the Women's General Missionary Society instructed its Board to issue four classes of Life Annuity Bonds, viz:

Class 1. When the annuitant is under forty years of age, pays 4½%.

Class 2. Where the annuitant is between forty and fifty years of age, pays 5%.

Class 3. Where the annuitant is between fifty and seventy-five years of age, pays 6%.

Class 4. Where the annuitant is seventy-five and over, pays 7%.

Annuitants may designate the principal of the bonds for the use of any department of the work of the Women's General Missionary Society they prefer.

Church women should buy bonds that will support the work of the women for women after the annuitant has gone to her reward. For further information address Mrs. H. C. Campbell, 2006 Wendover St., Pittsburgh.

JUNIOR MISSIONARY MAGAZINE

MISS CARRIE M. REED,
Editor and Business Manager.

406 S. Evaline Street, Pittsburgh, Pa.

Subscription price for single copy, 25 cents per year. Ten copies or more addressed to one person, beginning with the same number, 15 cents each. Make checks and money orders for magazine subscriptions payable to Carrie M. Reed, Business Mgr.

YOUNG WOMEN

Edited by the Young Women's General Secretary,
MISS IDA B. LITTLE,
132 Allison Avenue, - - Washington, Pa.

MOTTO: "TRUSTING IN HIM."

AIM: "COURAGE THAT DARES, IF NEED BE, FAILS, BUT DARES NOT FAIL TO TRY."

YOUNG WOMEN'S SPECIAL WORKERS:

Miss Roma Beatty, Pasrur, India.
Mary Baird, Zagazig, Egypt.
Miss E. Margaret Rogers, Frenchburg, Ky.
Miss Eleanor W. Maconachie, Pathankot.
Miss Davida M. Finney, Monsourah, Egypt.
Miss Christianita Totten, Henderson, N. C.

NEW Y. W. SOCIETIES.

Kansas City Presbyterial: Kansas City Y. W. M. S.; Members, 9; President, Miss Hazel Cavins.

Mansfield Presbyterial: Mansfield Y. W. M. S.; Members, 9; President, Miss Lucile Day.

ARE WE READY?

A thought was dropped the other day which needs to set our Christian women thinking. For more than fifteen years a definite study course in missions has been pursued. Sometimes we were in India or Africa; again in Arabia, China, Korea. We visited Japan, Burmah, the Islands of the Sea. We touched on Mexico, South America and numerous countries. Around the world we have gone learning our geography lessons again; getting a peep into life in its many phases among the different races. We were unconsciously eliminating distance. East and West were drawing closer and closer. North and South seemed to disappear. We became neighbors in a sense. Not very well acquainted, it is true, but still we learned to know many things, which emphasized the thoughts that humanity is humanity regardless of conditions, colorings, customs, character. We also learned that need is need wherever that need may be found and that the greatest need is the knowledge of the redeeming love of Christ which is for all people who come unto Him.

What was the thought dropped? That the women of America, of the world, are prepared for the reconstruction period after the war because of their mission study these past years. If only those women who have a knowledge of the peoples of the world, their customs, needs, opportunities are prepared, how pitifully small is the number. If the women of our churches had known fifteen years ago about this war and that a study of the missions of the world would make them fit women, think you that so many mothers, sisters, wives would have to answer now, "Not prepared"?

Mission study has been termed "narrow," "impractical," "foolish." In the light of present problems who have been the "foolish virgins," those without oil in their lamps, but our sisters who have refused to become intelligent because "they were not interested, or were short of time or a hundred other excuses?

Women gladly learn what they can of first aid, Red Cross training and everything to alleviate present pain and suffering. But suppose we are entirely ignorant of the needs in the reconstruction period. Of what account will we be?

In 1916, 2,000,000 men died in the war.

In 1916, 33,000,000 men, women and children died in heathendom. We cannot live to ourselves. We are world people, not simply Americans. We pride ourselves on our patriotism to our country—America. We are not truly patriotic unless we are loyal to the world, for "God so loved the world," etc.

The men of America, the world, are not ready, the speaker said because they have not used the means

It devolves on our women to uphold the banner. Our young women cannot afford to be "foolish virgins" any longer. We must know. The books specially designated for missionary societies this year are intensely practical. The foreign books is "Women Workers of the Orient" and the home books, "The Path of Labor." Are we ready for the crisis soon to come. Are we prepared young women?

IDA B. LITTLE.

IDEA COLUMN.

Miss Kate Hill has very kindly sent the corner some good suggestions as worked out in the Kate Hill Missionary Society, Rock Island, Illinois.

The following twelve rules on "How to kill, embalm and bury a missionary society" were posted in conspicuous places about the room:

No. 1. Don't come.

No. 2. If you do come, come late.

No. 3. If it's too wet, too dry, too hot, too cold, stay at home.

No. 4. When you come, be sure to find fault.

No. 5. Don't do anything to help.

No. 6. Don't take part in the meetings.

No. 7. Try not to encourage the officers. They don't need it.

No. 8. Believe everything you hear. Never investigate.

No. 9. Don't pay your dues.

No. 10. If you have a friend who does not belong, use your influence to keep her from joining.

No. 11. Consider that the society is conducted for your benefit only.

No. 12. If everything is running smoothly, start something.

Do you have any such suggestions hanging on your walls or are you just putting them into every day practice? You likely know now why your society is dwindling and fading away. Or, perhaps your society is wide-awake. If so, please give your recipe for publication, so that your success may be duplicated.

The following question was given out before the day of the meeting, each girl being requested to bring her answer in writing. Some of the answers are given. "Why do you belong to your missionary society?"

"Because I believe in missions, home and foreign. Because I am a member of the church, it is my duty to belong to the missionary society. Because I want others who do not know of the Master to share my blessing."

"Because of the helpful lessons I learn and the friendship of the girls."

"For the good I get out of the meetings and the members. So I can help others to get good out of me."

"For the spiritual inspiration and the companionship of lovely girls."

"Just as Christ gave the command, 'Go ye into all the world,' so we have been called to serve Him. The field is the world and that part of the field in which we are to serve may be in our own city in a missionary society."

"Because it is definite in purpose; unselfish in its plans and endeavors; it really does things."

A poetic member has written:

"One reason why I still belong
Is, I'm not allowed to join the throng
Of treasurers who marry and leave
Though I am willing, you'd better believe.
But without regard to the sign, 'For Rent,'
You keep on electing me president."

Perhaps if we would take stock occasionally, seeking the real reason for our membership in the local society, we might be at least more thoughtful—and perhaps—more useful.

Have you any good ideas? Pass them on.

YOUNG WOMEN AS PATRIOTS.

"Be of good courage and let us play the men for our people and for the cities of our God and the Lord do that which seemeth him good." This was David's exhortation to patriotism when they were in the midst of war. How appropriate for us today, Young Women as Patriots!

A patriot, of course, is one who loves his country. To be patriotic then is to be actuated by love of country. But we are thinking of a patriot in the broader sense. One who says, "I love my Lord and Master. There is nothing He can ask that I will not do. I am ready to live for Him or to die for Him." The patriot of war has a strong and simple word, duty, to guide him on his way. The patriot of Christ should count it a privilege to be in his work. Service is the watchword of both.

A French soldier, blinded for life in his first skirmish, said quietly, in response to commiseration, "Someone had to be there." No simpler expression of duty was every given. Someone has to do the hard and bitter work. Someone has to front the peril and bear the burden. The man who says, "Why not I as well as another?" is a patriot. The man who says, "Why not another, rather than I?" is a shirker. War is the supreme test of character. Are we all, Young Women, patriots of Christ? Are any of us shirkers? Listen to the words of David, "Be of good courage!"

The war appeals are so many and we know in the coming months they will be even more insistent. The tempter will do his best to deceive us by saying, "You can't do everything. Give up your program of world missions till after the war, then put your energies into that." Dare we heed?

What would Christ, our Captain, have us answer? Would He not say, "These ought ye to have done and not to leave the other undone?" Shall any of us be shirkers? Be of good courage and let us play the part of true patriots for our people and for the cities of our God.

We know to whom David referred. But who are our people and where are the cities of our God? Do you not know that the population of our three United Presbyterian mission fields in Egypt, India and the Sudan is sixteen million souls; that of the 10,269,449 Mohammedans in Egypt, not more than one million are being reached by any Christian agency; that there are 9,374 cities and villages in our fields in India; that after sixty years of occupation we have regular work in but 489; and, also, that 50,000 people in our field in India are now asking to be baptized and cannot be taken into the church because we have not enough workers to teach them? If these figures mean anything to you, then turn to the Foreign Missions Hand Book for more information.

It is true the shirker would say, "The task is too great—the need is so great at home—surely God would not allow those to perish who have never had a chance." But the true patriot says, "He is counting on me. I must not fail Him." He realizes his responsibility is God's opportunity. Is this not the meaning of David's exhortation? They were to be courageous—to work and the Lord would do through them what seemeth to Him good. Let us adopt this as our motto this coming year. Let us be courageous and play the part of true patriots that God may do through us what seemeth to Him good.

If we are Christ's instruments and He is going to work through us, we must keep in close touch with our commanding officer. Prayer then is our first necessity.

The Apostle Paul regarded prayer as a great avenue of service. He used the phrase, "Laboring fervently for you in prayer," and classed those who prayed as real co-workers. "Ye also helping together by prayer for us strive together with me in your prayers to God for me." If every member of our missionary societies would determine upon prayer as her chief method of work during this coming year, what would we not accomplish? True, prayer requires time and costs more than most of us are willing to pay and is that not the reason some societies have failed to come up to that which Christ expected? How about

the prayer life of your society and of each member in it? Are your programs of prayer as carefully planned as your programs of study? Do you have a definite time and place for prayer? Conservation is the cry these days and yet our days are full of wasted moments, many of which might be conserved for prayer.

The need is great but will not prayer meet the need? One of the greatest needs of the missionary work is more workers. Will not prayer furnish a method of securing them? "Pray ye the Lord of the harvest that He send forth laborers into His harvest." Is not the history of missionaries a record of prayer? Maybe there are some in our own societies whom God is calling and who will be ready to join the ranks of the 407, if we are only faithful to pray.

Not half the members of our church are enlisted in missionary work, and some societies the past year have reported a decrease in membership. Why not draft these careless and indifferent ones through prayer? Why not have a double roll in our societies, the one on which the enlisted names are recorded, the other the draftees? Let each member have the names of those not interested and after definite prayer, let the canvas of new members be made. Let us persevere in prayer till our goal is reached.

In Germany, missions, they say have died from lack of nutrition and many of their stations are now being cared for by British missionaries and others. Our responsibility, too, has increased. The only supremacy which our nation would seek is the supremacy of service and that arouses among other nations no bitterness, no antagonism, no jealousy. God is counting on us. If we fail Him—what then?

The question has been asked, "Will the Dark Continent be darker or lighter as a result of the world war?" Surely we do not want it to be said that while the Christians are busy elsewhere, the Moslems are advancing into Africa. Is not prayer the strongest weapon we can use?

We are filled with horror at the terrible things that have been happening the past few years in the war countries and how many have answered the call of that awful need. Shall we be less loyal to Christ and shall we turn a deaf ear to the call that comes from the heathen world, from over burdened missionaries who are battling against sin, superstitution and utter degradation? These conditions that have been existing for ages, shall we allow them to remain? Great things are happening in the heathen world these days. Sin's strongholds are weakening and in many cases falling. The Gospel of Christ is triumphing. Let us pray that we may not miss the opportunity God is putting to us. We must not delay. We must send help. Prayer will meet the need in sending both men and money. Will you pray?

There was once a great spring to which people came for water. Some brought tiny cups, other brought buckets, others came with barrels. Each went away with his vessel full. Each decided the measure of his supply by the size of the vessel with which he came, while the never failing supply of the great spring continued to flow on. Has not this little fable a meaning for us? Christ is our great spring; He does pour out, but we hold the measure. What kind of a vessel are we bringing. Has he not said, "According to thy faith be it unto thee." Let us be courageous and play the part of His patriots and Christ will pour through us great blessings to a needy world.

MABEL B. DICKEY,
Wilkinsburg, Pa.

OUR YOUNG WOMEN AND THEIR WORK.

Who is meant by "Our Young Women?" First, the young women as organized into different societies; then, second, those in the churches who have not yet joined the missionary societies.

What is meant by their work? The great work of taking the gospel to the whole world. Young women should be interested in this work because they like to see fair play, and is it fair that one-third of the young women of the world have a chance for mental, physical and

spiritual development, while the other two-thirds are deprived of a like opportunity?

Take the blessing of a common school education, which every one of us has to a greater or less degree. In Beni Suef, a town in Egypt of some thirty thousand inhabitants, there would be perhaps 2500 girls of school age, and yet all the girls' schools in the town: Government, Moslem, Roman Catholic, Coptic and Protestant would hardly provide for 500 girls. There are literally no school privileges for four out of every five girls. While scores and hundreds of towns there have no school for girls.

Take for example, the love and care which has surrounded us from our earliest infancy and then think of the thousands of girls in heathen and Mohammedan lands who have never experienced the tenderness of love as we know it. I remember how, on returning from Egypt, I saw two men take off their hats because I stepped into the hotel elevator, and it presented a sharp contrast to those men of the East who as a matter of course take the first and best of everything. The women are so used to being called animals that they speak of themselves as beasts with no ability to learn.

Young women in this country have an opportunity to mingle in a social way with each other. But outside of schools, this is a very unusual thing for girls in eastern lands. Since the war, it is true that women are being gathered together to sew, knit, and do other sorts of war work in a manner quite unknown before. I remember a class of four girls who graduated from one of our mission schools. The leader of the class invited the other three to a dinner at her home. The class photograph was first taken, then the teachers and class went to the home. When dinner was announced, two of the girls had disappeared. They could not dine with the others because their friend's brother was present.

What provision there is here if one falls ill! A skilled physician is called, there is in addition the trained nurse or the hospital, if necessary. Then think of the blind who might be seeing, but no one cared for their eyes; the crippled, the leprous, besides those who died—all because there is no one to help. Scores of little babies pass miserably through a pain-filled existence to a premature death because their girl-mothers are totally ignorant of the simplest laws of health for either themselves or their little ones.

Especially the young wives and mothers in their happy home life; what do they not owe to their unfortunate, unloved and unhonored sisters of far-away lands, as a thank-offering for their own happiness? But one says: I can do so very little, it is not worth while to attempt anything.

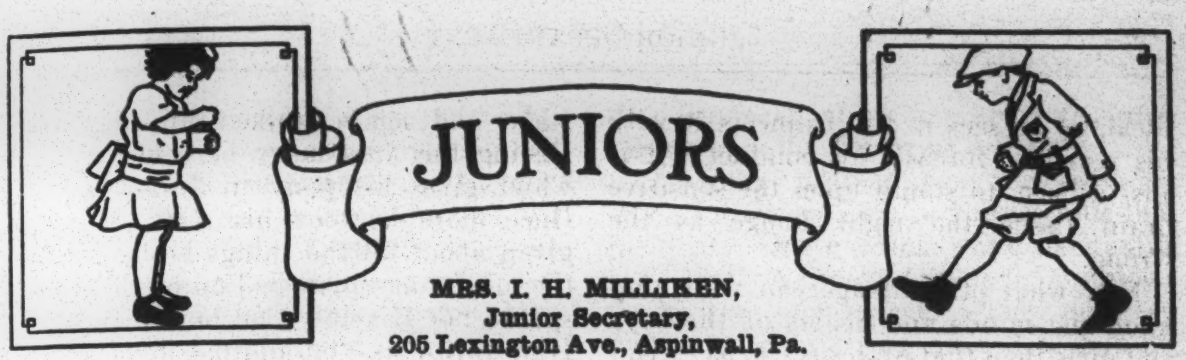
One great thing the war has done is to show us that individuals count. It is by personal appeals, a house to house canvas, setting every one to sewing, knitting or bandage-making which brings in those great sums of money and the immense stores of Red Cross supplies. The other day a woman said of Red Cross sewing, "Every hour counts." Do we see that even an hour of missionary meeting counts? That an hour spent in mission study or in prayer really makes a difference over there?

But it's "our own" we're working for in war work. My brother, her son, your husband and so it's near and important. But this other is my sister, even though she was born in India or had a black mother and father in the Sudan.

One said lately, "A friend is going to Mesopotamia, so we must read up on it." Asia, Africa, South America and the Islands of the Sea have been full of those who need friends, why do we not read up on these countries?

Our country asks each one these days to feel and act as if victory depended on his or her effort, sacrifice, prayer or interest. Will not each young woman of the United Presbyterian church feel that the salvation of her sisters in India, the Sudan and Egypt rests on her faithfulness in being interested, in praying, in giving and in going?

MARION PADEN,
Avalon, Pa., Y. W. M. S.



MRS. I. H. MILLIKEN,
Junior Secretary,
205 Lexington Ave., Aspinwall, Pa.

"OUR JUNIORS, THE LEADERS OF TOMORROW."

A few months ago the hands of our clocks were turned an hour forward. It was a simple act, and it changed nothing but our own standard of measurement. The length of the day has not been changed, but we are changed toward it. To us the same old day becomes a longer and brighter day. We greet it with an earlier freshness and complete our labors in the fulness of its glory.

But the change in the clock is not the only change in our standards as a people. We have gained a new vision of life which embraces the struggling, the oppressed and the enslaved of all the earth.

America fills a bigger place in the world today, has a wider vision, a larger reach and a higher mission.

What a privilege, then, it is to live in this supreme crisis of all history! What a privilege, as well as an opportunity, to do not only our part today but to help train the boys and girls, the leaders of tomorrow, for right living, high ideals and proper standards of living, rather to train them "to love the Lord their God with all their hearts, with all their souls, with all their minds and with all their strength, and their neighbor as themselves."

You will agree with me that it is this lack of love for God through His Son, Jesus Christ, and the lack of love for others that has brought on this great conflict of the nations.

Robert Speer says, "Children are the best material in the world to work with, men and women are like grown trees, fixed and only slowly changeable, if changeable at all. The child is pliable. He is open for impressions, eager for them. His future, too, is before him, he will make the coming years. Whoever wins an old man wins a waning bit of the past. Whoever wins a child wins a widening stream of coming life."

Junior Workers, what an opportunity for helpful and fruitful service is yours.

But you tell me that the home should be the "training school" for right living. That it has the power to mold the child as neither church nor school nor any other influence can do. That more is done here than in all other places. I grant it and would that every child had parents whose personal lives were yeilded up fully and sweetly to the Master. Then your work would be easy and not so important.

But S. D. Gordan says, "The great majority of children born in Christian lands grow up in the street. That is to say not literally, but thousands do literally, weather permitting. They simply grow as the impulse seizes them with practically no guiding or restraint. There is a simple striking phrase in Proverbs, 'the child left to itself' that tells the story of the great majority of children in city and country alike. More children are trained in this weedy, shiftless school than in any other."

These statements are all too true. What opportunities and responsibilities are yours and mine! Especially when we realize that if this conflict of the nations continues several years the flower of our manhood will have been sacrificed and the leadership of our nation, politically and spiritually must devolve upon the old men and the boys of today. How necessary that they be taught the principles of right living.

A writer in the Mothers' Magazine for June says, "It is a truth, eternal as the hills, that every child is controlled by his imagery. His image or the great

ideal, as he sees it and connects it with his real life, forcasts his conduct. It is just as easy to stamp upon the sensitive brain tissue the right image as the wrong."

Now what other image can we stamp upon the minds and hearts of the boys and girls than that of Jesus Christ? And what does the world need more than lives that are shaped by His truth and spirit.

As a mother can I expect my children to be more spiritual than I am willing to be? As leaders can we teach more than we know and feel? Can we direct others to Him if we do not know Him intimately ourselves? As the apostle Paul says have we "looked to Him with open face, beholding as in a mirror the glory of the Lord," and as we stand between Him and others are we, as a mirror, catching the rays of His face and sending them down to those around us. Do we know Him and do the children behold Him in us? Have we given Him ourselves or have we just been giving "things."

I read a story recently which greatly impressed me. Mr. McConkey tells it:

"Away up in the North Country a Christian missionary was speaking to his Indian friends on consecration. Presently as he spoke an old Indian chief arose, walked forward and laid his tomahawk at the missionary's feet, saying, 'Indian Chief gives his tomahawk to Jesus Christ,' and sat down. The missionary still spoke of the love of God in Christ Jesus, of the gift of His Son for us and His claim upon our lives. Rising from his seat the old Chief walked forward once more to the front, unmrapping his blanket from his shoulders, he laid it at the feet of the preacher, saying, 'Indian Chief gives his blanket to Jesus Christ.' Again he sat down, but still the messenger preached on concerning the love of God in Christ. He showed how God had rifled heaven of its choicest gift and sent Him to earth to redeem lost men and women, you and me, and to give Himself for us. The old Chief was seen to disappear from the meeting. By and by he came leading his pony to the tent door. He tied it to a stake and again walked up the aisle. Facing the missionary he said, 'Indian Chief gives his pony to Jesus Christ.' Once more he took his seat. He had given about all the things he had. But the missionary preached on of God Who spared not His only Son but freely gave Him up for us, you and me, and pressed harder the claims of Jesus Christ upon our lives. Just then the old Chieftain arose for the last time. He walked forward with tottering steps to the front of the tent. He kneeled down reverently before the missionary and with tears streaming down his bronzed cheeks, he said, with trembling lips, 'Indian Chief gives himself to Jesus Christ.'"

Oh! have you, have I, just been giving things to Jesus Christ when He wants ourselves.

Does not the apostle Paul say, "present your bodies a living sacrifice, wholly acceptable unto the Lord, which is your reasonable service." Yes, Christ wants us, and if we give ourselves, the children will know that we are being transformed by Him. Do not be discouraged; the change is gradual. Seek His face daily through prayer and the Holy Word. "Study to show thyself a workman that needeth not to be ashamed."

Let us love the boys and girls with His compassionate love, especially the children from the homes where He is not known and loved. For love is the only thing that will win and hold them. It was love that drew you and me to Christ and God and His love in our hearts will always win and hold them, too. Love the unlovely and h a v e unwearied patience for the Master's love will keep us like Him, "Able to love unto the end."

Be keenly sympathetic with His little ones. Look at life from their viewpoint. We have four children in our home and no two are alike. We must think of them individually and seek to have an attitude as well as instruction individually adapted to their needs.

Practice the art of appreciation. Commend in them what you see is good. A little quiet word aside when a child has

led a meeting, offered a prayer or has made any contribution to a meeting, will prompt them to better things in the days to come, and the commendations will never be forgotten. Remember they are pliable and eager for impressions.

Teach them also reverence, for reverence is the beginning and atmosphere of all true worship and communion with God. The impressions of childhood as to the solemnity and sweetness are far reaching in life.

Just one more practical word. Store the memories of children with stories and texts of God's Word. "The Word" says Jesus "is the seed of the kingdom." If in childhood a number of leading scripture texts are placed in the memory they will serve as foundation stones upon which the structure of heaven will rise in the soul.

The child is the opening wedge in the heart of many a sinful mother and father.

God's kingdom of righteousness on earth seems to grow so slowly that sometimes our faith and courage almost fail us. But each of us has her own little corner to build; let us be diligent.

Dr. John Kelman who has done so much for the soldiers in France tells this incident. One evening while he was in a Y. M. C. A. hut, a boy badly wounded made his appearance. The minister hastened to him and offered a helping hand. "Oh, Laddie, why have you been so long coming in," he asked, as the wounded boy threw his arms around the minister's neck and leaned heavily on him to prevent falling from weakness and faintness. "My comrade was dying out there in the trenches, lying in many inches of water. I could not leave him as any life remained in him." The spirit of true comradeship manifested itself in the soldier's act.

Would that we had this spirit of comradeship in our Sabbath School scholars and Juniors and not leave or forsake them until they are safe in Him. Read the 78th Psalm.

—Written and read by Mrs. J. Alvin Orr, Pittsburgh, Pa., before the Junior Workers' Association of Pittsburgh.

HOME MISSIONS.

MRS. WM. S. COOK, Secretary, 1201 6th Avenue, Beaver Falls, Pa.

The names of four of our City Missionaries will be dropped from our roll this month: Mrs. A. B. Reid, who had charge of the new work at Kenmore, Ohio, has been called home to care for her sick mother; the first church of Akron is looking after the work at present. Miss Carmella Pastore, of the first Italian Church, Pittsburgh, Pa., has resigned to take training for a nurse. Miss Aulora McIntyre, of Gary, Ind., will enter Moody Bible School this fall. Miss Mary A. Workman, of St. Joseph, Mo., comes to her home in Ohio for a well earned rest. A pastor is now in charge of the work which was begun by Miss Workman in October, 1916. This congregation has been well started, having all organizations with efficient leaders in charge. We expect good reports of the work.

Miss R. Elizabeth Milligan and the writer had the privilege of attending the annual commencement at Frenchburg, Ky., May 30th. This was the fifth commencement since the opening of the school in 1910. The "service flag" contains eighteen stars, six of them for graduates of the school. There were but two graduates in this year's class, the smallest number in the history of the school. We were down in time for the baccalaureate and the farewell sermon of Dr. Weidler after seven years of faithful service, who leaves for Berea, Ky. Dr. Esther Mitchell, in addition to having charge of the work this summer, has the care of five orphan children.

The school will open in September with many new faces in the faculty. Rev. W. J. Giffin, of Argyle, N. Y., is the new principal and pastor of the con-

gregation, and will be on the field by August first.

We bespeak for our school and the new workers your continued interest and support—in scholarships, donations of supplies and clothing. The dormitory is well supplied for the present with pillow-slips, comforts and quilts. Towels and table linen will be much appreciated.

TWENTY-FIVE PER CENT. INCREASE IN GIFTS FOR HOME MISSIONS.

What Would It Mean to the Home Department?

An increase in the salaries of all our workers, including City Missionaries and workers among the Mountain people. That we could pay their traveling expenses to and from the field.

Would enable us to install a fire alarm system and erect a fire-escape at the Frenchburg Dormitory; grade the grounds around all the buildings; lay out walks and build new fences, purchase a piano for the dormitory; secure a Dean for the school and employ sufficient teachers that each might have at least one-half day out of each seven to themselves.

LITERATURE DEPARTMENT.

MISS ELIZABETH MILLIGAN, Secretary.

904 Publication Building, 209 Ninth Street, Pittsburgh, Pa.

Mission Study Text-Books and Helps, 1918-1919.

Foreign-Senior.

Women Workers of the Orient. Cloth, 57c.; paper, 40c.

How to Use, 12c. (Ready in September).

Foreign-Junior.

Jack and Janet in the Philippines, 30c.

The Guide for Junior leaders is included in the book.

Home-Senior.

The Path of Labor. Cloth, 57c.; paper, 40c.

Teacher's Supplement, 6c. (Ready in September).

Home-Junior.

Jack-of-all-Trades, 30c.

Teacher's Manual, 10c. (Ready in September).

The World's Workshop, 12c. Contains occupational material for the six chapters of Jack-of-all-Trades.

The Power House at Pathankot. Cloth, 60c.; paper, 40c.

Suggested Program for Power House will be sent free if ordered when books are ordered; otherwise send 2c. for postage.

We are advertising two new leaflets this month, written by our own missionary workers: "Broadening Horizons in Egypt," by Miss Carrie M. Buchanan, principal of Cairo Girls' College, and "Women Adventurers in India," by Mrs. W. T. Anderson, of our India Mission. They are being published as supplementary reading for the new foreign study book, but are also interesting as bearing on the work of our missions in these two fields.

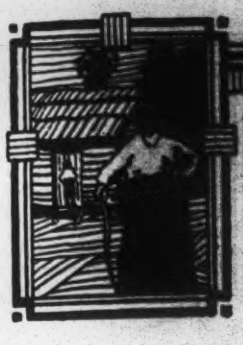
We are also printing a new leaflet from the pen of Mrs. Mary Clokey Porter, "The Blind Missionary of Egypt." This leaflet is the story of the last years of Miss Martha J. McKown, one of the pioneer missionaries of Egypt.

These new leaflets are 3c. each.

We have a new presentation for two young women, "A Little Maid," price, 5c. It is very attractive but very simple and easy to present. We cannot send sample copies of this, nor send it on approval.

Bearing on the September program are the following leaflets:

Women's Work in Freedmen's Missions	2c.
America or Africa—Which?	2c.
A Silhouette	3c.
Influence of Mission Schools in the South	3c.
Native Americans	5c.
The Hopi Indians	1c.
Wabidan	2c.
One Little Injun	2c.
Have You Known It Long?	1c.
The Dying Indian Girl (poem)	1c.



FREEDMEN MISSIONS

MRS. ADA KERR WILSON, Secretary.
1112 South Avenue, Wilkinsburg, Pa.

All the schools are closed for the vacation period, and the workers are scattered, some visiting friends, others at their homes getting ready for the opening of the school sessions in the Fall.

Miss Jennie McCahon, our missionary at Knoxville College, is staying with a niece, Mrs. Maxwell, on the N. S., Pittsburgh. Her general health is much improved and she is hoping to be well enough to resume her work in the Fall.

Dr. McGranahan, who has been the efficient President of Knoxville College for a score of years has resigned his position, to accept the office of Freedmen's Secretary, to which he was elected at the last General Assembly. Knoxville people in general, and the faculty and student body in particular look upon his going as a great community loss. Knoxville College, is second to no other school, built for the benefit of the colored race. Its graduates are seen all over the South and they are ministering to the needs of their own people—both physical and spiritual. A union farewell service of all the Presbyterian churches of Knoxville was held lately, in order that an expression of the esteem in which he is held might be voiced. All the Presbyterian ministers and other friends of his assembled on the platform and testified to their appreciation of the service he has rendered the town and the school. We welcome him to his new position, and pray the same success which has been his, may follow him as he superintends and oversees the whole mission field.

Who, in these days of war and inflated prices, can complete an article without referring to the high cost of living? Even, as we of the North, are commencing to feel the pressure, so our colored brothers and sisters are experiencing the same inconvenience in the Southland.

The new dormitory at Miller's Ferry is still in the process of building. It is hard to get the necessary materials and in addition prices have soared almost 75%. The principal, Mr. Bonner, writes that it will be impossible to complete the building at the first estimated cost. Lumber that cost $17.50 per thousand at the time the estimates were made, cost $30 now. Hardware that would cost about $700 at that time, will cost $1100 now. Labor has advanced from $1.25 to $2.25 per day, and so on. Any appeals for increased offerings are absolutely necessary if our work is to be maintained. To the honor and credit of our women, it must be said, they have never, up to the present, said "retrench."

Our Henderson Hospital is also undergoing extensive necessary improvements, and when it is completed will be equipped with a sanitary operating room, steam heat and a place for the nurses to rest and sleep.

Our hearts were gladdened by the evidence of the interest taken by the ladies of the Cleveland Presbyterial. Some of their members heard Mrs. Sheler's appeal at the Convention for Domestic Science equipment, and when they returned to their societies, they "got busy" and had a shower for the benefit of that department. It was not a "shower" but it *poured*, and the result was quantities and stacks of every imaginable thing that can be used for kitchen purposes. Many thanks, ladies. May others seeing your good works, be induced to "go and do likewise."

There will be many rooms to furnish at $50 per room, when the building is finished. There are many women and societies, I know, that will be glad to honor the memory of a loved one in this manner, or perchance honor one of the living

FOREIGN MISSIONS

MRS. H. C. CAMPBELL, Secretary.
340 S. Hiland Ave., Pittsburgh, Pa.

At the prayer meeting, on the second Tuesday of July, in the Women's Board Room, special thanksgiving was made for the safe arrival of all our missionary parties who were coming home either on furlough or sick leave. We are happy to state that the Foreign Board has made arrangements for the sailing of all our missionaries early in September. We are sending with the Egyptian party the following named ladies: Miss Margaret Bell, Miss Sara M. Adair, Miss Dora Mason, Mrs. W. R. Coventry. To Sudan: Miss Una Coie, Miss Kathryn MacKenzie.

We are sending with the India party the following named ladies: Miss Eleanor K. Holliday, Miss Helen D. Anderson, Miss Mary Lois Boyd, Miss Elizabeth M. Caldwell, Miss Kate E. Spencer, Miss Eunice Elvira Parr, Miss Roma Beatty, Dr. J. P. Simpson, Dr. Maria White, Miss Lois Buchanan. The last four named are returning missionaries.

We are praying daily that the plans for the sailings may be directed by the Master and that He will take them over in safety though wars prevail and ocean travel attended by danger.

Thinking that it might be interesting for the readers of the Magazine to know in detail something of the estimates required for the support of our several institutions, in our three fields, the following brief summary has been prepared.

India.

In the above named country we have title deeds for dispensaries, hospitals, boarding and day schools and homes for missionary ladies. Estimates are carefully gone over by the committee of the several districts and then reported to the committee on estimates of the missionary association before they are passed upon by the annual meeting. Estimates asked this year as follows:

3 Hospitals	$5708
7 Dispensaries	3233
2 Boarding Schools	8432
2 Day Schools	68
Bible Women	3350
Itinerating (new)	1421

In addition to the foregoing we are responsible for the up-keep of property, taxes on homes for missionaries in Sialkot, Jhelum, Lyallpur and Sangla Hill.

The above named estimates including the salaries, language teachers and sanitation expenses amount to the grand total of $56,127. We felt that every dollar of this estimate should have been granted because we are sure that every dollar was needed for the proper prosecution of the work already established. The only new item asked for being $421 for itinerating of missionaries. That is to say the expenses of the district work of our ladies. I hope you will be grieved when you read that because we dared not go into debt and because we knew from our receipts of last year just what about to expect for this year we have to decline to give them any more than $45,082 or more than $11,000 less than the amount the mission, after prayerful consideration, thought necessary for the work. Ask yourself if this is right.

Egypt.

We have a similar line of work in Egypt.

We just have one hospital in Tanta. As you know we started out to enlarge the building and change almost its entire plan. The war came and prices became so high and doctors could not be had, so the Mission just closed it up waiting for peace to reign. Meanwhile, a daily clinic has been kept up regularly and the estimate asked for that is $4,000.

We have two dispensaries, one at Tanta and one at Benha. The estimate asked for was $1,040.

We have three Boarding Schools. Estimate asked for one in Alexandria was $2,325; for the one in Luxor, $3093, and for the one in Tanta, $1750. The last named is a rented property. The two former are held in fee-simple and copies of the deeds are in our safety deposit box.

The estimate for itinerating of missionaries is $735; for Bible women, $4975.

We have five day schools and the estimate asked for was $3449.

The estimate asked for station expenses was $995.

The above named estimate, including salaries, amount to the grand total of $43,387 asked for this year. It also includes an estimate of $250 asked for the Mary Herron Rest Room in Ramleh, the only place our missionaries have to go now for rest and recreation. For the same reason quoted before, that we dared not go into debt as we had no assurance from the women of the church that they would give more than they had last year we were obliged to cut this total down to $40,614. Please remember that whenever the hospital is opened, in Tanta, this estimate must of necessity be largely increased.

Sudan.

Our work in the Sudan is confined to Khartum North and Wady Halfa.

The estimate asked for the support of the Girls' Boarding and Day School was $6,850; for the William Little School at Wady Halfa $645; for Bible women and Evangelistic work $270 and for the upkeep of property, insurance, taxes, repairs, etc., $742. These estimates including the salaries of three unmarried missionaries amount to $12,122. For the reason given in the estimates for Egypt and the India, the estimate for the Sudan has been cut down to $9,825.

When you remember that our missionaries are away off thousands of miles from home and church, that they are utterly dependent upon what we send them for their living and the maintenance of the work which they have undertaken for us, after receiving authority from our Board; when we also remember that they prayerfully and carefully consider every item of expense, scan every bill presented, audit every account and then cut down to what they consider the very limit, knowing that the estimates will hardly ever be granted in full, does it not seem too bad that we, sitting in our comfortable homes in America, can persist in cutting estimates, not to what they believe they ought to be but to what we apprehend will come within our ability to forward, without incurring debt. If the space accorded this article would admit we could go into much further detail. We could tell you how many patients are treated in the hospitals and give the average cost of each one. We could tell you of how many pupils are in our schools and furnished with Christian homes with the average cost per pupil. We could tell you of how many visits made by the 87 Bible women and the number of awakened souls who are asking for more knowledge of Jesus Christ. We merely hint at it all and hope you will read the July Magazine from cover to cover and if there is anything in any of the reports you do not understand, write to the secretary of the department and ask for an explanation; and if there is anything you want to know write and ask the secretary for information, so that you will get yourself fully informed as to the importance and seriousness of the work which our heavenly Father has committed to the inexperienced hands and tender consciences of the women of the United Presbyterian Church.

Praying that in spite of all the extra demands which the terrible war is bringing upon your pocket books you will be able to give to the regular work of the W. G. M. S. larger contributions than in any previous year of your history. We commend you to the tender mercy of Him Who said, "Go into all the world. * * * Lo, I am with you alway."

AMERICAN INDIAN

MRS. JOHN S. CRAWFORD, Secretary.
95 Trenton Avenue, Wilkinsburg, Pa.

Warm Spring Oregon. Rev. H. T. Jackson reports 80 visits during the month of May. Average attendance at Sabbath School, 82. Two members were added to church roll on profession of faith and baptism. Preaching services, 9. Prayer meetings, 6. Sabbath School sessions, 4. 170 attended service on the 30th of May. Donations during the month, $2.00 from Mrs. D. A. Monlux, Gamer, Iowa; $2.50 from Upstreamers Sabbath School Class, Albany, Oregon, for rent of slides; $2.00 from Mrs. W. J. Robertson, Brooklyn, N. Y., for oranges for the sick; quilt pieces from Mrs. W. Coyle, Sterling.

Mrs. Jackson writes: The past month has been rather uneventful. The Indian women have been out digging roots; the men who are not at Prineville working on the big irrigating ditch, have been "rounding up" horses and cattle; so that few are to be found at home.

Two of our elders, Tomer Handley and Tullex Holloquilla, came all the way from Boulder "round up" on Sabbath to be present at the service and learn more about the observance of the 30th. They said they were too far away to come to the church service on that day at 10 o'clock and that they would have a service at Boulder.

Tomer reported at church June 2nd that 30 men and a few women gathered at Tullex's camp at 10 o'clock and he read the President's proclamation in Wasco and Tullex interpreted it in Warm Spring language. Each gave a talk and prayed. The service lasted an hour and a half.

At our service at the church at 10 o'clock every seat was occupied. Every government employee with the members of their families were present except two, one of which was ill, and the other had a good reason. This was an occurrence without precedent.

At Mr. Jackson's request, Special Supervisor, Wilson, (who is acting superintendent during Mr. Reynold's illness) sent a personal letter to each employee, with the above result. A number of those present expressed their appreciation of the interesting and impressive service.

Mr. and Mrs. Wilson, who are members of the Baptist Church, have encouraged us very much in our work. They have been in the Indian government service twenty-five years including ten years in Washington, D. C., hence they understand well the difficulties encountered by the missionaries.

They will leave soon as the physician has pronounced Mr. Reynold's ready to assume his duties.

The two who united with the church were boys in Mrs. Jackson's Sabbath School Class.

Simnasho, Oregon. Mr. W. A. Matthews reports 73 visits made during the month. One added to church roll. Preaching services 4. Prayer meetings 3. Sabbath School sessions 3. Average attendance 53.

Mr. Matthews writes: We spent the second Sabbath of the month fighting a serious forest fire in the timber about 3 miles from Simnasho. When the Indians came in at evening for a lunch furnished them by the man in charge of the forest work I spoke to them briefly in the open and had prayer. A nice shower the following day ended our fire trouble.

The third Sabbath of the month, Supervisor Wilson and his wife visited us and attended services. We had 52 present. I baptized Mr. Boczkiewicz's two little girls that day. Mr. Boczkiewicz had earlier in the month united with

the church. Mr. Wilson spoke very nicely to our people that day.

Last Sabbath we had only 31 present at services. The gradual falling off in attendance has been due to the fact that family after family have gone out to Prineville. The men get work there on the construction of an irrigation ditch. The wages are $3.75 per day. I'm glad the Indians are able thus to earn something toward their keep as prospects for a crop are very poor again and the price of provisions here is simply out of all reason.

Mrs. Matthews writes: We have been with the children (on this the last day of school) over to the Beaver River for a picnic. It has been an all day job and we are all tired but I thought I must write a few lines and thank you for helping to get those boxes ready for us.

The quilts sent to them from the Junior Exhibit at the W. G. M. S. Convention were so fine and will fill such a need here next winter. You know we have so many old people who get such poor care from their children; and others who have no children to care for them. One old man came the other day and told Mr. Matthews that his boy turned him out and that he had no place to stay. We want to thank Mrs. Milliken and her dear Juniors for their labor of love. "Inasmuch as ye have done it for one of the least of these ye have done it for Me."

Rev. R. G. Smith who has been granted leave of absence for Y. M. C. A. work in camp, for six months, writes that he enjoys the work very much. The Indians seem to appreciate my being in the army. I found my Indian boy down there and he is attending religious services regularly. Thom Chuck will be going soon; Dan Young Bear expects to be called any day; Bob Young Bear is among the Aviation outfit; he has been up 2000 feet; is attending religious services at the Y. M. C. A. in his camp. More of the Indian boys will go soon.

Mrs. Smith who is in charge of the work during Mr. Smith's absence writes that she is getting along nicely and asks for your prayers for her and the poor Indians, many of whom have lost all their crops in the awful flood. Some of the women have lost their second and third gardens and no money to buy more seed. I am trying to replant my own. Mr. Smith has about 24 hours a week at home and expects to baptize the father of one of our sick girls. A dear boy, one of our Sabbath School scholars, confessed Christ lately. The personal work has never been so encouraging as at the present time.

From one of the papers:

"The flood did very serious damage to the Indians on the Tama reservation, the damage being especially serious because the ruined crops will not be replaced. The Iowa river and the creeks ruined about 800 acres of Indian crops. Of the ruined crop acreage about 500 acres were in small grain and 300 acres were in corn. The government furnishes the seed to the Indians and later they reimburse the government by paying back to Uncle Sam the cost price of the seed. This year the government sold the Tama reservation $2500 worth of seed, for that was the allotment for the Tama reservation. The Indians will have to pay for this seed."

STATISTICAL REPORTS NOW READY.

THE STATISTICAL REPORTS, GIVING THE "FIGURE HISTORY" OF EVERY SOCIETY AND EVERY PRESBYTERY FOR 1917-18, ARE FOR SALE IN THE LITERATURE DEPARTMENT OF THE WOMEN'S BOARD, 904 PUBLICATION BUILDING, PITTSBURGH, PA. THESE REPORTS SELL FOR 15 CENTS EACH.

MRS. D. J. BROWN,
STATISTICAL SECRETARY.

STUDY FOR THE MONTH.

SEPTEMBER.

FREEDMEN MISSIONS AND AMERICAN INDIANS.

"For the fruit of righteousness is sown in peace of them that make peace."

Bible Reading—Hebrews 13.

Roll Call—Mention encouraging news from these fields.

Topics for Study—

The Freedmen.

1. The Negro in War.
2. Negro Womanhood.
3. The American Negro and Africa. (The responsibility of American Negro to the redemption of Africa).
4. Conservation of health an economic necessity.
5. A new mission field for the church caused by the Negro migration to the North.
6. The "New South."
7. The United Presbyterian Church and the Negro.
8. Why provide college training for the Negro?
9. A Tour of the Missions.

Christianity is an Evangel; it is the announcement of certain tidings, and the message is essentially directed to all the world.

The church exists simply and solely to deliver the message, to deliver it to ALL men.

The American Indian.

1. Education of the Indian.
2. Our indebtedness to this race.
3. Significant and hopeful signs of their uplift.
4. Some commendable features of the administration of Hon. Cato Sells.
5. Indians and Prohibition.
6. Messages from Tama, Simnasho and Warm Springs.

HOME MISSIONARIES.

SUPPORTED BY W. G. M. S.

AMERICAN INDIANS.

Warm Springs, Oregon .....Rev. H. T. Jackson
Simnasho, Oregon .....Rev. W. A. Matthews
Tama, Iowa .....Rev. R. G. Smith

All contributions for Warm Springs should be addressed to Rev. H T. Jackson, Indian Mission, and shipped to Mecca, Oregon, the nearest station. Those for Simnasho, Oregon, should be sent to Rev. W. A. Matthews, Indian Mission, and shipped to Maupin, Oregon. Things for Tama, should be addressed to Rev. R. G. Smith, Tama, Iowa.

CITY MISSIONARIES.

Miss Elenore Ribet, (Italian), Pittsburgh, Pa.
Miss Harriet Romig, (Italian), Wilmerding, Pa.
Miss Bess Eakin, (Italian), Butler, Pa.
Miss Grace Welck, (Italian), Burgettstown, Pa.
Miss Elizabeth Hamilton, (Croatian), N. S., Pittsburgh, Pa.
Miss Margaret Heazlett, N. S., Pittsburgh, Pa.
Miss Romain Russell, Hickory, Pa.
Miss Sallie Dickey, Alliance, Ohio.
Miss Elizabeth McMillan, Rock Island, Ill.
Miss Edith Warnock, San Antonio, Texas.
Miss Flora B. Torrance, Boise, Idaho.
Miss Anna C. Parr, Quincy Ave. Mission, Pittsburg, Kansas.
Miss Irma G. Allen, Fresno, Calif.
Mrs. F. C. Metcalf, (Mutes), Portland, Oregon.

MOUNTAINEER.

Rev. and Mrs. W. J. Giffin, Frenchburg, Ky.
Miss N. Ethel White, Frenchburg, Ky.
Miss Esther Mitchell, M. D., Frenchburg, Ky.

Please prepay freight on all boxes and barrels. Address, The Dormitory, Frenchburg, Ky., via Rothwell, Ky. Mail bill of lading to the Principal, Rev. W. J. Giffin, Frenchburg, Ky. When possible send by Parcel Post direct to Frenchburg, Ky.

FREEDMEN'S MISSIONS.

DIRECTORY FOR SENDING CLOTHING.

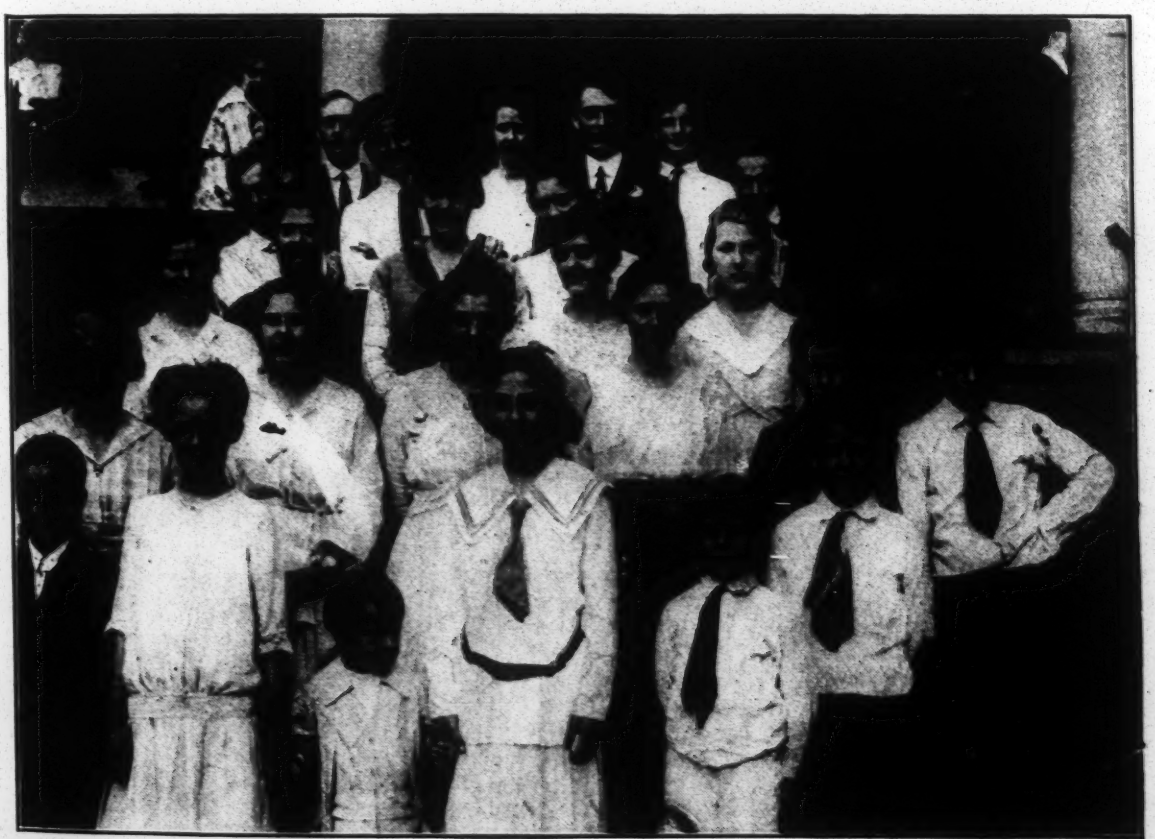
*Athens, Tenn.—Rev. C. H. Wilson.
Riceville, Tenn.—Prof. P. S. Jones.
*Knoxville, Tenn.—Rev. R. W. McGranahan, D. D.
Camden, Ala.—Rev. W. G. Wilson, Camden, Ala.
Canton Bend, Ala.—Rev. J. N. Cotton, Camden, Wilcox County, Ala., R. F. D. No. 1.
Miller's Ferry, Ala.—Rev. I. H. Bonner, Camden, Ala. Mark "For Miller's Ferry."
Prairie, Ala.—Prof. Thos. M. Elliott, Postoffice address, Prairie, Ala.; shipping point, Catherine, Ala.
*Annie Manie, Ala.—Rev. John T. Arter, Postoffice address, Annie Manie, Ala.; shipping point, Arlington, Ala.
*Chase City, Va.—Rev. F. W. Wilson.
Jeffress, Va.—Rev. R. P. Williams, Chase City, Va. R. F. D. 1. Mark "For Bluestone Mission."
Henderson, Vance Co., N. C.—Rev. Jno. A. Cotton, D.D.
Townsville, N. C.—Prof. W. E. Williams.

This directory is correct, up-to-date, and will carry clothing safely, if correctly followed. Please remember to prepay freight and then write to the principal of the mission at the time of sending and enclose receipted bill of lading.

*Donations of clothing not needed. New material and Christmas boxes may be sent to any of the stations. Always put name of society and place inside of box or barrel so that it may be identified and acknowledged.

MISSIONARIES HAVING SEEN SERVICE IN ATTENDANCE AT THE NEW WILMINGTON CONFERENCE.

All are expecting to return to their fields this fall. We regret Dr. Simpson was absent when these pictures were taken. Reading from upper row left to right: Dr. Hunt, of Egypt; Lois Buchanan, India; Doctor Pollock, Egypt. Lower row (all of India): Mary J. Campbell, Dr. Maria White, Roma Beatty, Dr. E. L. Porter. A splendid force of well tested missionaries.



CHILDREN OF OUR MISSIONARIES IN ATTENDANCE AT THE NEW WILMINGTON CONFERENCE.

They are the children of the families of Rev's. and Mrs. W. B. and W. T. Anderson, E. L. Porter, Cummings, Crowe, Caldwell, Stewart, Holliday, McClure. Many of them born in India and some of these are going this year and some intend to go later as missionaries. What a proof that missions are real!

MARY J. CAMPBELL.
33 Years Missionary in India. Returning under care of World's W. C. T. U. Work in India.

MRS. T. A. LAMBIE.
Editor Sudan Number.

NEW MISSIONARIES IN ATTENDANCE AT NEW WILMINGTON CONFERENCE. ALL EXPECTING TO SAIL THIS FALL. MRS. REV. McLAUGHLAN AND THREE-MONTH-OLD BABE SHOWN AT THE TOP.
1. Rev. Mackenzie. 2. Rev. Ross. 3. Rev. Rankin. 4. Miss Cole. 5. Miss Adair. 6. Rev. McLaughlan. 7. Miss Mackenzie. 8. Helen Anderson. 9. Mrs. Ross. 10. Mrs. Rankin. 11. May Caldwell. 12. Dora Mason. 13. Miss Parr. 14. Miss Boyd. 15. Eleanor Holliday.

REV. WILLIAM SUTHERLAND.
MRS. WILLIAM SUTHERLAND.
New Missionaries to India.

DORA MASON

*ROMA BEATTY

KATE SPENCER

*DR. PHANDORA SIMPSON

UNA COIE

*DR. MARIA WHITE

*MARGARET BELL

SARAH ADAIR

MARGARET ANDERSON

ELEANOR HOLLIDAY

KATHERINE MacKENZIE

EUNICE E. PARR

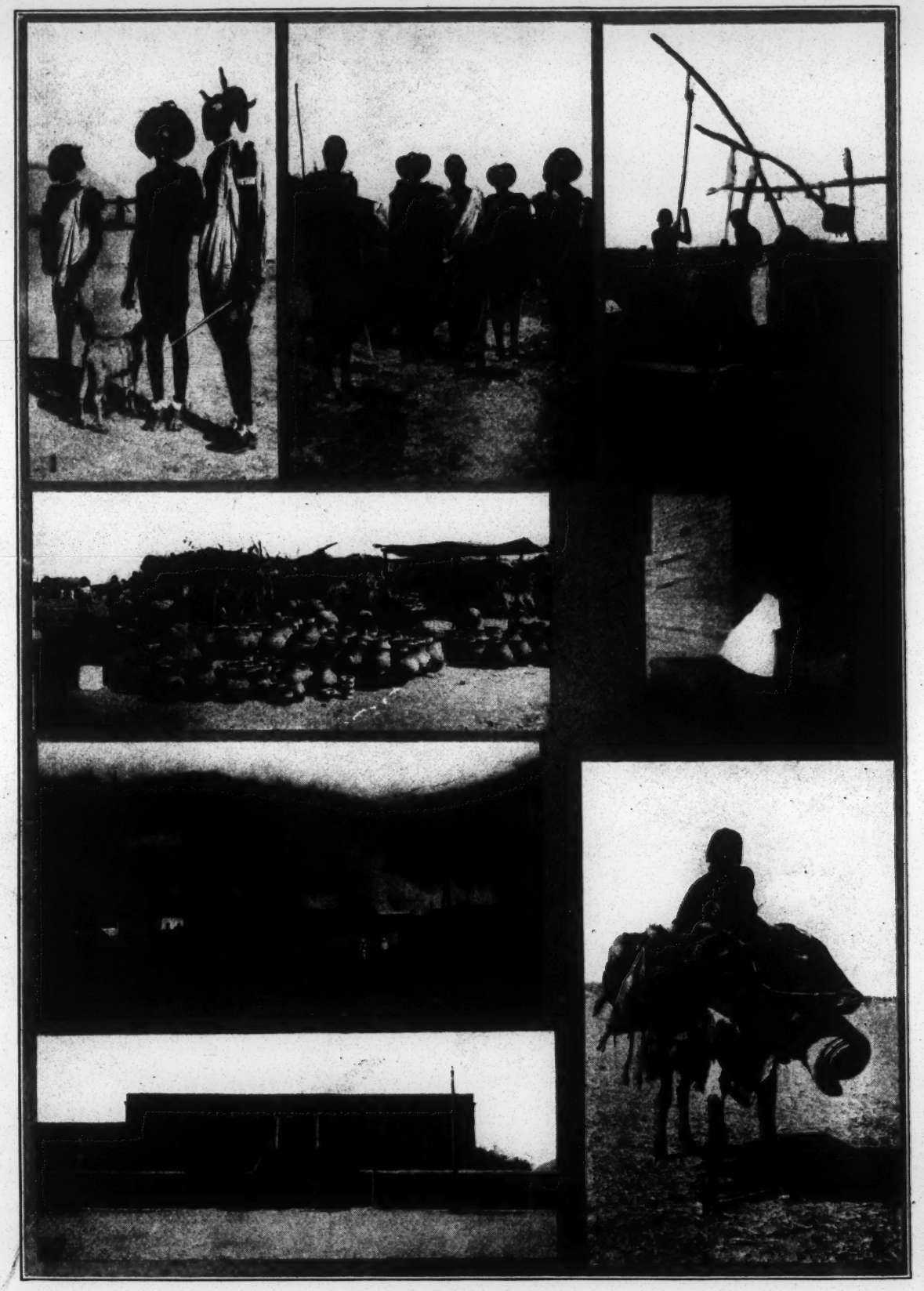
*MRS. W. R. COVENTRY

ELIZABETH M. CALDWELL

MARY LOIS BOYD

*Returning from furlough.

MISSIONARIES SUPPORTED BY WOMEN'S BOARD SAILING TO EGYPT, INDIA AND SUDAN.



SCENES FROM THE SUDAN.

1. A Type of Hairdressing, Shulluks, Upper Nile. 2. Shulluks, Upper Nile. 3. Shadoof (Water Lift), Khartoum. 4. Native Vase Market, Omdurman. 5. "Babee" the youngest member of the "Boys' Home;" though his father and mother are both living, he has no home but the one Dr. and Mrs. Giffen are giving him. 6. Sand Storm, Sudan. 7. Front view of Dr. Giffen's home in Khartum. 8. Native Travelling in Kordofan.